BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

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بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰه رَبِّ الْعٰلَمِيْنَ وَالْعَاقِبة لِلْمُتَّقِيْنَ وَالصَّلٰوة وَالسَّلاَمُ عَلٰى رَسُوْله مُحَمَّدٍ وَّاٰله وَاَصْحَابه اَجْمَعِيْنَ، اَمَّا بَعْدُ

INTRODUCTION

Allaah ﷻ - who created man and bestowed him with innumerable bounties and comforts, keeping in view his nature, temperament and necessities – is most deserving that His recognition should be settled deep down in man's heart. Thereafter man should mould his life according to the laws of the Quraan and the words of Nabi ﷺ, following their commands and abstaining from their prohibitions, which will ultimately allow one to live a life that is pure and enjoyable.

One means of acquiring the recognition of Allaah ﷻ is through His beautiful names, every one of which is undoubtedly a door of divine cognisance. The more one gains recognition of these names, and attains recognition from the Quraan and the ahaadith, the stronger and firmer will be his conviction on the Being of Allaah ﷻ.

These are not merely names, but are Allaah ﷻ's qualities (who is the Creator of the earth and heavens, and the sole controller of the showpiece of His power). From these names we learn that He ﷻ is the possessor of beautiful qualities, power, perfections and qualities, His ﷻ connection with the creation, His ﷻ favours on them, and how deserving of love, obedience, worship, honour and respect He ﷻ is; there is nothing which He ﷻ does not possess and which is not included within the sphere of His ﷻpower. Who is there in the universe more loving, appreciative, merciful, just and knowledgeable than Him ﷻ? Who besides Him ﷻ can bring into existence from non-existence the hugest and most difficult of things, and who can make the impossible possible? Then why should one not adore Him ﷻ, sing His ﷻ praises, take His ﷻ name at all times, call out and implore Him ﷻ in all difficulties and problems, seek support only from Him ﷻ, live one's life

according to His ﷻ wish, love Him ﷻ more than one's parents, children, beloved objects and even one's own life? Inspite all of this, can it ever be conceived that one can worship any being besides Him, call out to anyone besides Him, and regard anyone else as the solver of problems? All heavenly scriptures, religions and all divine laws first mentioned and emphasised the qualities of Allaah ﷻ. Thereafter, the details of worship, acts of obedience, compulsory actions and dealings were explained.

Any being is only recognised in accordance to one's recognition of his qualities. The more one becomes aware of any person's qualities, the more connection and closeness is attained with him. When one speaks of connection and closeness, it is no hidden fact that the strongest and real connection is connection with Allaah ﷻ. To create and form a connection with Allaah ﷻ, it is necessary to be cognisant of His qualities. This becomes apparent by His beautiful names, since every blessed name points to a divine quality. One should supplicate to Allaah ﷻ by means of these qualities.

Allaah ﷻ states in the Quraan Kareem,

وَلِلَّهِ الأَسْمَاء الْحُسْنَى فَادْعُوهُ بِهَا

And Allaah ﷻ has beautiful names, thus call out to Him by means of them. (A'raaf)

Rasulullaah ﷺ himself said,

إِنَّ لِلَّهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدٍ مَنْ أَحْصَاهَا دَخَلَ الجَنَّةَ

Allaah ﷻ has 99 names. Whoever learns them will enter Paradise. (Tirmidhi)

These beautiful names are the means to acquire divine recognition. Every name is a door to this recognition. The more one knows and recognizes Allaah ﷻ, the more His love for Allaah ﷻ will increase. As one's love increases, he will become obedient to Allaah ﷻ and remember Him all the time.

THE RECOGNITION OF ALLAAH ﷻ

عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: وَمَا خَلَقْتُ الْجِنَّ والإِنسَ إِلَّا لِيَعْبُدُونِ الَ: لِيَعْرِفُونِ

In the explanation of the verse, "We have not created jinn and man except that they must worship Me." (Dhaariyaat verse 56) Mujaahid ﷺ narrates from Ibn Abbaas ﷺ, ("They must worship Me" means, "They must recognize Me.) (Al Mujaalasatu wa Jawaahirul-Hikam no. 3442; Jamiu Bayaanil Ilmi wa Fadhlihi no. 1506 from Mujaahid)

There is a famous statement wherein Allaah ﷻ states, "I was a hidden treasure. I loved to be recognized. So I created the creation, then I presented Myself to them, by which they recognized Me."

Great scholars of hadeeth have stated that these are not the words of Rasulullaah ﷺ. Mulla Ali Qaari ﷺ states that the meaning is however correct as it is derived from the above verse and the explanation of Ibn Abbaas ﷺ.[1]

قَالَ مَالِكُ بْنُ دِينَارٍ: «خَرَجَ أَهْلُ الدُّنْيَا مِنَ الدُّنْيَا وَلَمْ يَذُوقُوا أَطْيَبَ شَيْءٍ فِيهَا» قَالُوا: وَمَا هُوَ يَا أَبَا يَحْيَى؟ قَالَ: مَعْرِفَةُ اللهِ تَعَالَى

Maalik ibn Deenaar ﷺ said, "The people of the world have left the world, whereas they have not tasted the most enjoyable thing in it." When he was asked what that was, he replied, "The recognition of Allaah ﷻ." Hilyatul-awliyaa (vol. 2 page 357)

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[1] **كنت كنزا لا أعرف، فأحببت أن أعرف، فخلقت خلقا، فعرفتهم بي فعرفوني. وفي لفظ فتعرفت إليهم فبي عرفوني، قال ابن تيمية ليس من كلام النبي صلى الله عليه وسلم ولا يعرف له سند صحيح ولا ضعيف. وتبعه الزركشي والحافظ ابن حجر في اللآلئ والسيوطي وغيرهم. وقال القاري لكن معناه صحيح مستفاد من قوله تعالى ... (وما خلقت الجن والإنس إلا ليعبدون) ... أي ليعرفوني كما فسره ابن عباس رضي الله عنهما. والمشهور على الألسنة كنت كنزا مخفيا فأحببت أن أعرف فخلقت خلقا فبي عرفوني. وهو واقع كثيرا في كلام الصوفية، واعتمدوه وبنوا عليه أصولا لهم.**

(Kashful-Khifaa no. 2016)

عَنْ أَبِي مَرْحُومٍ؛ قَالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ: أَفْضَلُ الْعِلْمِ الْمَعْرِفَةُ.

Umm- Dardaa ﵀ said, "The most virtuous type of knowledge is the recognition of Allaah ﷻ." (Jamiu bayaanil ilmi wa fadhlihi no. 1504)

وَمِنْ هُنَا أَخَذَ الشَّاعِرُ قَوْلَهُ وَاللَّهُ أَعْلَمُ: خَيْرُنَا أَفْضَلُنَا مَعْرِفَةً ... وَإِذَا مَا عَرَفَ اللَّهَ عَبَدَ

From this statement of Umm-Dardaa ﵀, a poet beautifully states, "The best of us is he who has the most amount of recognition. When one recognizes Allaah ﷻ, he will worship Him." ((Jamiu bayaanil ilmi wa fadhlihi no. 1505)

عَنِ ابْنِ جُرَيْجٍ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: {وَمَنْ يُؤْمِنْ بِاللهِ يهد قلبه} قَالَ: مَنْ أَصَابَ مِنَ الإِيمَانِ مَا يُعْرَفُ بِهِ اللهُ؛ فَهُوَ مُهْتَدِ الْقَلْبِ.

In the explanation of the verse, "Who believes in Allaah, then Allaah guides his heart," (Taghaabun verse 11) Ibn Juraij ﵀ states, "Whoever attains that level of imaan by which Allaah ﷻ is recognized, then his heart is rightly-guided." (Al Mujaalasatu wa Jawaahirul-Hikam no. 3441)

قَالَ يَحْيَى بْنُ ضُرَيْسٍ وَقَالَ بَعْضُ الْحُكَمَاءِ: إِنَّ النَّاسَ سَمِعُوا بِاللهِ وَلَمْ يَعْرِفُوهُ. قَالَ: وَكَانَ يُقَالُ: إِنَّمَا لَكَ مِنْ عُمْرِكَ مَا أَطَعْتَ اللهَ فِيهِ، فَأَمَّا مَا عَصَيْتَهُ لَا تَعُدَّهُ عُمْرًا.

Yahya ibn Dhurais ﵀ and some wise people have said, "People have heard of Allaah ﷻ, and they have not recognized Him." He also said, "Only that portion is regarded as your life in which you obeyed Allaah ﷻ. As for that portion in which you disobeyed Allaah ﷻ, then do not count it as life." (Al Mujaalasatu wa Jawaahirul-Hikam) no. 225)

عَنِ الْفَضْلِ الرَّقَاشِيِّ؛ قَالَ: وَجَدْتُ عِلْمَ النَّاسِ فِي أَرْبَعٍ: أَوَّلُهُ: أَنْ تَعْرِفَ رَبَّكَ، وَالثَّانِي: أَنْ تَعْرِفَ مَا يَصْنَعُ بِكَ، وَالثَّالِثُ: أَنْ تَعْرِفَ مَا أَرَادَ مِنْكَ، وَالرَّابِعُ: أَنْ تَعْرِفَ مَا مَخْرَجُكَ مِنْ ذُنُوبِكَ

Fadl Raqqaashi ﵀ said, "I found the knowledge (i.e. real knowledge) of people in four things: 1.) To recognize your Sustainer 2.) To know what

He will do with you 3.) To know what He wants from you 4.) To know how to come out from your sins. (Al Mujaalasatu wa Jawaahirul-Hikam no. 227)

قَالَ أَبُو مُعَاذٍ: بَلَغَنِي أَنَّ أَوَّلَ مَا عُرِفَ مِنْ حِكْمَةِ لُقْمَانَ الْحَكِيمِ أَنَّهُ لَمَّا سُبِيَ خَرَجَ مِنَ السَّفِينَةِ، فَجَاءَهُ مَوْلَاهُ، فَدَفَعَ فِي صَدْرِهِ وَقَالَ: إِنِّي أَرَاكَ عَبْدَ سُوءٍ. فَقَالَ لُقْمَانُ: إِنَّ الْعَبْدَ السيء لَا يَعْرِفُ رَبَّهُ عَزَّ وَجَلَّ.

Abu Muadh ﷺ states, "I was informed that the first time the wisdom of Luqmaan was realized was when he was captured. He came out of the ship. His master came to him and hit his chest, saying, "I think that you are an evil slave." Luqmaan said, "The evil slave is he who does not recognize Allaah ﷻ."(Al Mujaalasatu wa Jawaahirul-Hikam no. 228)

قَالَ حَكِيمُ بْنُ جَعْفَرٍ: سَمِعْتُ أَبَا عَبْدِ اللهِ الْبَرَاثِيَّ غَيْرَ مَرَّةٍ يَقُولُ: بِالْمَعْرِفَةِ هَانَتْ عَلَى الْعَامِلِينَ الْعِبَادَةُ، وَبِالرِّضَا عَنِ اللهِ فِي تَدْبِيرِهِ زَهِدُوا فِي الدُّنْيَا وَرَضُوا لِأَنْفُسِهِمْ بِتَقْدِيرِهِ.

Hakeem ibn Ja'far says, "I heard Abu Abdullah Baraathi saying many times, "By recognition of Allaah ﷻ, acts of worship become easy for those who wish to practise; by being pleased with Allaah ﷻ in His planning, they become disinclined to this world and they are happy with whatever decision is passed for them." ((Jamiu Bayaanil Ilmi wa Fadhlihi no. 3440)

عَنْ حَسَّانَ بْنِ عَطِيَّةَ قَالَ: «مَا ازْدَادَ عَبْدٌ بِاللَّهِ عِلْمًا إِلَّا ازْدَادَ النَّاسُ مِنْهُ قُرْبًا»

Hassaan ibn Atiyyah ﷺ said, "When a person increases his knowledge of Allaah ﷻ, people become closer to him." (Daarimi no. 401)

Imam Ghazaali ﷺ writes,

وعلى الجملة فأشرف العلوم وغايتها معرفة الله عز وجل وهو بحر لا يدرك منتهى غوره وأقصى درجات البشر فيه رتبة الأنبياء ثم الأولياء ثم الذين يلونهم وقد روي أنه رؤي صورة حكيمين من الحكماء المتقدمين في مسجد وفي يد أحدهما رقعة فيها إن أحسنت كل شيء فلا تظنن أنك أحسنت شيئاً حتى تعرف الله تعالى وتعلم أنه مسبب الأسباب وموجد الأشياء وفي يد الآخر كنت قبل أن أعرف الله تعالى أشرب وأظمأ حتى إذا عرفته رويت بلا شرب

In short, the most exalted knowledge and its limit is the recognition of Allaah ﷻ. This is an ocean whose depths can never be reached. People who achieve the highest level if this knowledge is the ambiyaa ﷺ, then the awliyaa, then those closest to them. It has been narrated that that some-one saw a dream of two wise people from the past in a masjid. One of them had a paper in which the following was written, "If you have done everything well, then never think that you have done anything well until you recognize Allaah ﷻ, and knoew that He is the originator of causes, and the creator of all things." In the other hand, a paper read, "Before I recognized Allaah ﷻ, I would drink and qench my thirst. After recognizing Him, I become satiated without even drinking."

One should however remember that our minds are extremely small. We can merely gain a miniscule amount of the recognition of Allaah ﷻ, and there is no end to His recognition. A person should continuously endeavour to increase his knowledge of Allaah ﷻ. Even Rasulullaah ﷺ was commanded to supplicate,

رَبِّ زِدْنِي عِلْمًا

O My Sustainer, increase me in knowledge. (Tahaa)

Allaah ﷻ states,

وَلَوْ أَنَّمَا فِي الأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

If all the trees on earth were pens and the sea their ink, with seven seas behind it, the words of Allaah would not be exhausted. Surely Allaah is Mighty, Wise. (Luqmaan)

Allamah Shabbir Ahmad Uthmaani writes, "If all the trees of the world were to be chopped off and made into pens and all the seas turned into ink, and another seven seas are brought to assist them [as ink], and the entire creation is made to start writing within its respective limits, you would still not be able to write all those things which display and portray the virtues, grandeur and might of Allaah ﷻ. Those who are engaged in

this writing will spend their entire lives doing so, the pens will break due to being constantly dipped in the ink, the ink will run out, and yet the praises and virtues of Allaah ﷻ will not come to an end. How can limited and finite forces be used to accomplish something that is unlimited and infinite?"

It is for this reason that Rasulullaah ﷺ said,

لاَ اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلى نَفْسِكَ

O Allaah! I cannot enumerate Your praises. You are as You have praised Yourself. (Muslim)

قَالَ أَبُو عَامِرٍ الْجُرْجَانِيُّ: كُنْتُ وَاقِفًا إِلَى جَنْبِ سَلْمَةَ بِعَرَفَةَ، فَسَمِعْتُهُ يَقُولُ: اللهُمَّ إِنِّي أَشْكُو إِلَيْكَ قِلَّةَ عِلْمِي بِكَ.

Abu Aamir Jurjaani ﷺ said, "I was standing on the side of Salma in Arafah. I heard him saying, "O Allaah! I complain to you of my lack of knowledge of You." (Al Mujaalasatu wa Jawaahirul-Hikam no. 1877)

This book has been prepared with this intention in mind that our recognition of Allaah ﷻ should increase. Remember there is no limit to recognizing Him as He is infinite. This booklet is a mere starting point in the quest for Divine recognition. May Allaah ﷻ grant us the reality, and make the booklet a means of our salvation in this world and the hereafter.

The author requests all those who read this booklet to remember him and his family, teachers and spiritual guide in their noble duaas.

The following books have been consulted in the preparation of this book:

1.) Al-Maqsadul-Asnaa by Imaam Ghazaali
2.) Al-Asnaa fi Sharhi Asmaaillaahil-Husnaa of Allaamah Qurtubi
3.) Sharh Asmaaullaahil-Husna by Moulana Asghar Ali Roohi
4.) Sharh Asmae Husna by Moulana Muhammad Haneef Abdul Majeed
(Majority has been extracted from this encyclopedia.)

ALLAAH ﷻ

The word Allaah ﷻ is the name of His being. The meaning of Allaah is, 'The Being who encompasses all perfection and who is pure of all defects and weakness."

With this name of Allaah ﷻ do we commence, and in Him do we place our trust, in Him do we seek protection, through His greatness do we cry for help and mercy, through His majesty do we attain strength of Imaan and it is His qualities which we chant. We praise His greatness, commend His majesty and hymn His qualities. Upon His messenger ﷺ do we send salaah and salaam (greetings and salutations).

Allaah ﷻ is the Sustainer of all the worlds, the most merciful of those who show mercy, the most powerful. His ﷻ judgement is most decisive. All creation and commands are under His ﷻ control. In His ﷻ control lies benefit and harm. In reality, He ﷻ was in existence before all. His ﷻ existence is necessary. He ﷻ is recognised naturally. All intellect affirm His ﷻ existence, in fact all things in existence are proof of His ﷻ existence. All creation gives testimony to His oneness and His quality of sustaining and nourishing, and man's nature attest to it. His ﷻ presence and permanence is proven by every movement. Similarly, all things in the past, present, or future are proof of His ﷻ subsistence. It is Allaah ﷻ who alone has created the skies and earth and sent down rain from the clouds. Thereafter by means of this water He ﷻ has brought forth different forms of vegetation in beautiful gardens. By means of this water, He ﷻ has brought forth life and spread in the earth all His ﷻ creation.

Help can only be sought from Allaah ﷻ in all misfortunes and calamities. All goodness and generosity stem from Him ﷻ. In front of His Being ﷻ, all are submissive. The earth, skies and all creation praise and glorify Him ﷻ. He ﷻ is the creator of the universe, forgiver of sins, and knower of hidden things, so much so that He is aware of the thoughts and

intentions in the heart. His ﷻ knowledge encompasses everything. His ﷻ mercy and forbearance accommodates everything. His ﷻ decision overcomes all creation.

Souls cannot get rest without loving Him; hearts cannot find contentment without His ﷻ remembrance; intellect cannot become pure without His ﷻ recognition; salvation cannot be attained except by His ﷻ taufeeq (divine guidance); hearts cannot get life without His ﷻ kindness; matters cannot occur except by His ﷻ command; those astray cannot be rightly guided without His ﷻ guidance; those who are crooked cannot become straight without His ﷻ straightening; none can understand except by His ﷻ orientation; none can be saved from difficulties except by His ﷻ mercy; nothing can be protected except by His ﷻ protection; no matter can be commenced except by His ﷻ name, nor can it be terminated except by His ﷻ praises; hopes cannot be attained except by His ﷻ facilitation; success cannot be attained except by His ﷻ obedience; there is no life except by remembering Him ﷻ, loving Him ﷻ and recognising Him ﷻ; and Jannah (paradise) cannot be enjoyed except by listening to His ﷻ speech and seeing Him ﷻ. He ﷻ is that being whose mercy and knowledge encompasses everything, and He ﷻ bestows ample favours on all creation.

He ﷻ is the rightful deity, real sustainer and nourisher, true sovereign and He ﷻ alone has complete perfection in all aspects. He ﷻ is completely free from all weaknesses and faults in any aspect. Those praising Him ﷻ cannot praise Him ﷻ enough, even though they encompass all of their time praising Him ﷻ with all different forms of praises. In fact His ﷻ praises are far more superior to that. He ﷻ is as He ﷻ has praised Himself.

He ﷻ has knowledge of concealed affairs, He ﷻ is the creator of the heavens. He ﷻ regulates all matters and clearly explains His ﷻ signs. The earth and all contained therein as well as the heavens glorify Him.

There is none equal to Allaah ﷻ. He ﷻ raised the skies without pillars. He ﷻ created the mountains and spread out the earth. He ﷻ is the one who split the oceans and caused the rivers to flow and He ﷻ folds the day into the night and the night into the day.

Might is for Him ﷻ. Omnipotence, greatness, grandeur, majesty, authority, kingship, judgement and strength belongs solely to Him ﷻ. Praise and purity is only for Him ﷻ. How great is His ﷻ rank! How magnificent is His ﷻ kingdom! How lofty is His ﷻ status! How close is He ﷻ to His creation! How kind is He ﷻ to His servants! Due to His ﷻ brilliance, the sky and earth become illuminated. Due to His ﷻ blessed Being, darkness changes to light. His ﷻ grandeur is concealed from eyes. The eyes of the heart sometimes become attached to Him ﷻ. The tongues of the chest are engaged in communication with Him ﷻ.

Eyes cannot observe Him ﷻ, nor can thought and imaginations attain Him ﷻ. Occurrences cannot alter Him ﷻ. Those who describe Him ﷻ cannot encompass His ﷻ qualities. He ﷻ is aware of the specks of the mountain, the drops of the ocean, the number of raindrops, and leaves of the trees, as well as the number of whatever the day and night passes on."

Allaah ﷻ is most beneficent. He ﷻ loves those who are charitable. He ﷻ is very grateful and loves those who are grateful. He ﷻ is beautiful and loves beauty. He ﷻ is pure and loves purity. He ﷻ is generous and loves generosity. He ﷻ accepts repentance and loves those who seek repentance. He ﷻ is bashful and loves bashfulness. He ﷻ conceals faults and loves those who conceal faults of others.

When a slave spreads out his hands towards Him ﷻ, Allaah ﷻ feels ashamed to return them empty handed. He ﷻ also feels ashamed to punish any white-haired person who has passed his youth in Islam. He ﷻ is that being who grants pardon and He ﷻ is one who forgives and

loves the quality of forgiving in His ﷻ slaves. Allaah ﷻ forgives the sins of His ﷻ slaves when they seek forgiveness. When sins increase, shortcomings, blemish, flaws become too great, the heart becomes hard, and thereafter man fears destruction and deprivation, at this moment in time Allaah ﷻ calls out to him, "Say (O Nabee ﷺ), "O my slaves who have oppressed their souls, do not become despondent of the mercy of Allaah ﷻ. Verily Allaah ﷻ forgives all sins. Verily He ﷻ is most forgiving and most merciful." (Zumr verse 53)

The one who comes close to Him ﷻ one hand span, Allaah ﷻ comes close to him one arms length .The one who comes close to Allaah ﷻ one arm's length, Allaah ﷻ comes close to him two hand's length. The one who comes to Allaah ﷻ walking, Allaah ﷻ comes to him running. (Tirmidhi)

The one who turns towards Him ﷻ, will attain Him ﷻ even though he is far; and he who turns away from Him ﷻ, will remain far from Him ﷻ even if he calls Him from close. The one who leaves anything for the pleasure of Allaah ﷻ, Allaah ﷻ will grant him such things that are far superior and much more.

The one who intends to please Him ﷻ, Allaah ﷻ takes his pleasure into consideration. The one who does work keeping in view the assistance of Allaah ﷻ, Allaah ﷻ will also make iron soft for him. Those who remember Him ﷻ are in His ﷻ company. Those who thank Him ﷻ become worthy of more favours from Him ﷻ. Those who obey Him ﷻ become worthy of being honoured by Him ﷻ. Allaah ﷻ does not make those who disobey Him ﷻ despair of His ﷻ mercy. If they turn to Him ﷻ, they become the beloved of Allaah ﷻ. If they do not turn to Him ﷻ, then Allaah ﷻ is most merciful on them. He afflicts them with difficulties to cure them from deficiencies. He ﷻ is so thankful that one act of virtue is rewarded between ten and seven hundred times more, and in fact even more. However one evil is counted as one only. If one is regretful

of his sins and seeks forgiveness, He ﷻ will forgive him. He ﷻ is appreciative of even a few acts of virtue and forgives great number of sins. He ﷻ even changes the sins of those who sincerely repent before Him into righteous deeds.

Allaah ﷻ at every moment is in a different splendour. He ﷻ forgives sins, removes difficulties, raises some nations and lowers others. He ﷻ gives life to the dead and gives death to the living. He ﷻ answers the supplications of the callers and He ﷻ grants cure to the sick. He ﷻ grants honour to whomsoever He ﷻ wishes, and He disgraces whomsoever He ﷻ wishes. He ﷻ joins a broken bone, makes a poor man wealthy, grants knowledge to an ignorant person, steers a misguided person, and guides and assists a confused person. He ﷻ frees a prisoner, satiates a hungry person, clothes a naked person, cures a sick person, grants safety to a person in difficulties, accepts a person who repents, rewards a good-doer, and aids an oppressed person.

Allaah ﷻ grants. In fact, it is only He ﷻ who grants. Life, a body, hands, feet, sight and insight, hearing abilities and movement, the ability to ponder and think, the heart, the light of Imaan within the heart, the brain and the ability to contemplate… all of this has been solely granted by Him ﷻ.

The author of Ruhul Bayaan has alluded to this point in his commentary. Firaun too did not refer to himself as Allaah, since he did not possess the power to do so. He however said to his people, “I am your lofty Rabb.”

This name was in existence when the universe was non-existent. It will remain when nothing will once again remain. This name is the soul and life of the universe. This world will subsist as long as this blessed name remains on the tongue of even one person. When there remains not even one believer to utter Allaah, then the whole universe will cease to exist. The stars will be extinguished, the waters of the oceans and rivers

will dry up, the beauty of the flowers, the innocent songs of the nightingales, the rising of beautiful mornings, the serenity of cool nights and the beautiful sceneries of life will all come to a standstill.

The name Allaah ﷻ is found on the tongue of every believer of any religion. Some have referred to Him ﷻ as 'Parmeshaur', others have called Him ﷻ 'Brahman', whereas others have called Him ﷻ 'Raam Raam', 'Ahormazdaa' or 'Alhayaa and Yazdaan'. If a person hears attentively, then he will hear the words Allaah, Allaah from the swaying of the flowers, the chirping of the birds, the humming of the leaves, and the glitter of the sun beams. His ﷻ power is manifest in all of these.

This name is so blessed that whoever reads it will never be deprived. The ambiyaa (messengers), awliyaa and pious servants of Allaah ﷻ have raised the echo of His ﷻ name. It is this name Adam ﷺ uttered, which changed his restlessness into peace. Due to the blessings of this name, Zakariyyaa ﷺ was granted a flower i.e. Yahyaa ﷺ in old age. By the effects of this name, the blazing fire was transformed into a beautiful garden for Ebraaheem ﷺ. When Yunus ﷺ, in the belly of the fish, took the name of Allaah, he attained emancipation from sorrow. When Moosa ﷺ pronounced it, streams flowed from a rock, and a running ocean became dry. Isaa ﷺ took the name Allaah. The blind began to see, the leper became cured and the dead came to life. When Rasulullaah ﷻ articulated Allaah, then the unsheathed sword in the hand of the disbeliever fell down, stones spoke, the moon split into two, the streams of guidance began flowing in hearts which were more rigid than stones, and the Arab cities and villages became illuminated with the light of guidance and righteousness.

ISME-A'ZAM (SUPREME NAME OF ALLAAH ﷻ)

This blessed name (Allaah ﷻ) is more exalted from amongst the ninety-nine beautiful names according to most ulamaa (scholars), since it encompasses all His qualities. Sheikh Abdul Qaadir Jilaani ﷺ said,

اَلْاِسْمُ الْاَعْظَمُ هوَ اللّٰه لٰكِنْ بِشَرْطِ اَنْ تَقُوْلَ ''اللّٰهُ'' وَلَيْسَ فِيْ قَلْبِكَ سِوَى اللّٰهِ۔

The isme-a'zam is the word 'Allaah' on condition that you say 'Allaah' and there is nothing else in your heart. (Mirqaat)

This means the heart must only be turned to Allaah ﷻ.

The speciality of this great name which the ulamaa (scholars) have stated is that this name encompasses all qualities, whether of glory or beneficence.

This sublime name is confined only for the exalted creator and sustainer. Its designation is only for that being who is single and has no partner. Just as there are no partners or equals in His ﷻ Being and qualities, similarly there are no partners in this exalted name. For this reason the teachings of all the friends of Allaah ﷻ is that the name of His ﷻ Being (Allaah) is the *isme-a'zam* (the supreme name). Imaam-A'zam Abu Haneefaa ﷺ also has stated that the name 'Allaah' is the *isme-a'zam* as Imaam Tahaawi ﷺ has narrated. (The proof of this is:)

(1) The name 'Allaah' denotes all the beautiful names and lofty qualities.

(2) This name 'Allaah' cannot be used for any other being besides His ﷻ Being. Allaah ﷻ has stated, "Do you know any such being who has the same name (qualities) of Allaah ﷻ?" (Maryam verse 65) This is not so, thus the name 'Allaah' is only used for the Being of Allaah ﷻ.

(3) All the beautiful names are attributed to the word 'Allaah'. The rule is that towards whichever word something is attributed, that word is definitely superior. From this rule, we learn that the actual described word (*mausoof*) is 'Allaah'. Thus 'Allaah' is the most superior of all the beautiful names. Besides this, a person can say that Rahmaan, Raheem, Malik, Quddoos are all names of Allaah ﷻ. However it cannot be said

that ‘Allaah’ is a name of Rahmaan or Raheem. Thus it is established that the original name of all names is ‘Allaah’.

Note: a.) The name of Allaah ﷻ should be taken with respect. Whenever the name of Allaah ﷻ is taken, whether in speech or writing, then one should also add جل جلاله و عم نواله ,تعالي ,تبارك و تعالي or. Bishr Haafi ﷺ was asked the reason for his widespread acceptance, as his name had became famous amongst the people just like the names of the messengers عليهم السلام. He answered, “It is only due to the grace of Allaah ﷻ. It is not due to any excellence within me. I was an open sinner and a person who loved to fulfil my desires. It so happened that I once saw a piece of paper on the road. I lifted it up and saw that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ was written on it. I cleaned it and placed it in my pocket. I only possessed two dirhams at that moment. I went to a perfume shop, and I bought a certain type of perfume (ghaaliya) with the two dirhams. (Ghaaliya is a perfume prepared from musk, amber, aloes wood (ood) and scented oil). I applied perfume to this piece of paper. That night, when I slept, I heard someone saying,

يَابِشْرَ بْنَ الْحَارِثِ! رَفَعْتَ اسْمَنَا عَنِ الطَّرِيْقِ وَ طَيَّبْتَه لَأُطَيِّبَنَّ اسْمَكَ فِي الدُّنْيَا وَالْاٰخِرَة

O Bishr, you raised Our name from the path and fragranced it, I will fragrance your name in this world and the hereafter. (Kitaabut-Tawwaabeen of Maqdasi)

b.) The name of Allaah ﷻ should be taken in abundance. Maulana Ashraf Ali Thaanwi ﷺ in one of his lectures said, “Allaah ﷻ has such a great status that if one had to address Him ﷻ with such forms of addresses which are appropriate for His ﷻ position, as is done for the kings of the world, then a person’s whole life would pass and he would not get the opportunity to take the name of Allaah ﷻ even once. The titles and forms of address would never terminate. People would fear to take His ﷻ name, however, Allaah u Akbar (Allaah ﷻ is the greatest), how merciful is He ﷻ that He ﷻ has not placed any restrictions in taking His ﷻ name.

At any time and in any condition, when one desires, one can take His ﷻ name and address Him ﷻ, save for a few particular places and conditions when making dhikr with the tongue is contrary to etiquette. Thus whether poor or rich, worshipper or sinner, everyone has permission to take His ﷻ name without any formalities. Otherwise the demand of His ﷻ grandeur and magnificence was such that if our tongues were cleansed with the water of the seven oceans, it would still not be suitable to take His ﷻname. Look at Hisﷻ mercy! How easy has He not made it for His ﷻ slaves to utter His name?" (Husnul-Azeez)

c.) An endeavour should be made to gain the love of Allaah ﷻ. Rasulullaah ﷺ used to supplicate

أَسْأَلُکَ لَذَّةَ النَّظْرِ إِلٰی وَجْهِکَ، وَالشَّوْقَ إِلٰی لِقَائِکَ

O Allaah ﷻ! I request from You the pleasure of gazing at your Being, and the yearning to meet you." (Nasai)

This desire was always in the heart of Nabi ﷺ to meet his *Rabb* (Sustainer).The lover's heart is always drowned in the beauty and the sight of his beloved. When he glances towards his beloved's grandeur, then he realizes his greatness, and awe is created in his heart for him. When he looks towards his beloved's beauty, then love for him is created and an intense desire to meet him is born.

يَخْرُجُ الْعَارِفُ مِنَ الدُّنْيَا وَلَا يَقْضِيْ وَطَرُه مِنْ شَيْئَيْنِ: بُكَاؤُه عَلٰی نَفْسِه، وَشَوْقُه إِلٰی رَبِه-

Yahyaa ibn Muaaz ﷺ said, "When an aarif (one who has recognised Allaah ﷻ) leaves this world, his desire for two things are not fulfilled 1) crying over himself 2) having desire to meet his Rabb."

وَكَانَ أَبُوْعُبَيْدَة الْخَوَّاصُ لَيَمْشِيْ فِيْ الطَّرِيْقِ، وَيَصِيْحُ: وَاشَوْقَاه إِلٰی مَنْ يَّرَانِيْ وَلاَ أَرَاه

Abu Ubaidah Al-Khawaas ﷺ was walking on the road when suddenly he exclaimed, "O how much yearning I have to meet that Being who sees me whereas I cannot see Him ﷻ!"

AR-RAHMAAN ﷻ, AR-RAHEEM ﷻ (THE MOST MERCIFUL ﷻ), (THE MOST COMPASSIONATE ﷻ)

Both these names are derived from the word *rahmah* (mercy). Generally both these names can be translated as the Most Merciful. However since every word in the Quran Hakeem has a different meaning, the learned scholars have mentioned differences between them, by which the vastness of Allah ﷻ's mercy comes to light, and the realization of His compassion penetrates the heart.

1.) Abdullah ibn Mubaarak ﷺ states,

اَلرَّحْمٰنُ هوَ الَّذِيْ إِذَا سُئِلَ اَعْطٰى وَالرَّحِيْمُ إِذَا لَمْ يُسْاَلْ غَضِب

Ar-Rahmaan ﷻ is that Being who, when asked, gives,
and Ar-Raheem ﷻ is that Being who, when not asked, becomes angry.

A compassionate teacher does not like his student to run around for guidance, and is restless to provide guidance for him. A mother does not like her children to run to others for their needs. In a like manner, Allaah ﷻ - who is more compassionate than seventy mothers with His servants – cannot bear to see His creation running around restlessly to the creation, stretching his hands before them for his needs. Rasulullaah ﷺ:

إِنَّهُ مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

The one who does not place his needs before Allaah ﷻ,He ﷻ becomes angry with him. (Tirmidhi)

2.) Another difference in Ar-Rahmaan and Ar-Raheem has been mentioned: Ar-Rahmaan refers to that Being whose mercy is extensive. This means that the benefit of this mercy reaches one and all. Ar-Raheem refers to that Being whose mercy is intensive. This means that it is complete and perfect. In this world, Allaah ﷻ's mercy is poured onto every person, whether believer or disbeliever, in the form of all worldly

bounties. In the hereafter, the disbelievers will be deprived of mercy, and the believers will receive every type of mercy to the fullest extent. In every bounty they receive, there will not be a slightest portion of difficulty.

The general mercy is enjoyed by believers and disbelievers in this world. At every moment in time, all benefit from the divine showers of grace. However the perfect and complete mercy will be manifest on only the believers in the Hereafter, where they will be drowned in the oceans of comfort and enjoyments forever and saved from every type of worry, sorrow, complications and distress.

A true Muslim does not become distressed on seeing the outward happiness, wealth and material easiness enjoyed by the disbelievers. He is ever hopeful of the perfect and everlasting bounties of Allaah ﷻ which are being prepared for him in Jannah.

Differences between Allaah's mercy and man's mercy:
a.) Whatever mercy is in man's heart has been created by Allaah ﷻ. This shows that Allaah ﷻ's mercy is perfect, compared to man's.
b.) Man's mercy is due to some benefit; either removing some pain which he feels in his heart or gaining something in this world or in the hereafter; whereas Allaah ﷻ's mercy is not due to attaining some benefit. He ﷻ is an embodiment of generosity.
c.) Whatever good man does to another is by means of those items which Allaah ﷻ has granted man. Thus, the True Benefactor is only Allaah ﷻ.
d.) When man does good, there is a decrease outwardly in his wealth or treasures. For this reason, an opposing thought is created in the heart not to spend, causing one to spend less or not spend. Allaah ﷻ's treasures are limitless, so there is no limit to His kindness.
e.) Man's mercy is limited whereas the mercy of Allaah ﷻ is unlimited and infinite. Rasulullallah ﷺ mentioned that Allaah ﷻ has 100 portions

of mercy. From amongst these, one portion of mercy has descended on jinn, humans, animals, and insects. Due to this one portion of mercy and softness to one another, wild animals show affection to their young ones. Allaah ﷻ has kept 99 portions for the Day of Judgement by means of which He will shower His mercy on His servants. In one narration it is mentioned that on the day of Qiyaamah, Allaah ﷻ will join this worldly mercy to the other 99 mercies, thus making it complete. (Then He ﷻ will shower mercies on His servants with all 100 portions of mercy). (Muslim) (This example is merely to make man understand the great mercy of Allaah ﷻ. His mercy is far greater.)

An imprisoned women was searching for her child while the other prisoners were being presented to Rasulullaah ﷺ. When she found her child, then due to her intense love, she held her child to her bosom and began feeding it milk. Nabi ﷺ asked, "Do you think that this women will ever throw her child into a fire?" We said, "No, by Allaah! She will never throw it!" Rasulullaah ﷺ then said,

لَلَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا

Allaah ﷻ is more merciful to His servants in comparison to this mother with her child. (Bukhari, Muslim)

AL-MALIK ﷻ (THE TRUE SOVEREIGN ﷻ)

Al Malik ﷻ is that Being who is completely independent in His Being and Qualities from all things in existence, and all things in existence are dependent on Him ﷻ. In fact, nothing is independent of Him ﷻ whether in regard to its being, qualities, existence or permanence. The presence of all in existence is directly or indirectly from Him ﷻ. The existence and qualities of all besides Him ﷻ is controlled and possessed by Him. He ﷻ is independent of everything. In short, only He ﷻ is the true sovereign. If the creation becomes owner of anything, then only temporarily they are made the owner. Before this, they did not have ownership, nor will it last very long. At any time this ownership will come to an end. Creation only become the owner for few things whereas Allaah ﷻ's ownership is over everything. This is the difference between this quality of ownership in the Creator, Allaah ﷻ and in the created.

This much is clear that the True Owner and Sovereign of every atom of the universe can only be that Pure Being, who has created it, nurtured it, reared it, and whose ownership is complete over everything i.e. the external and the internal; the living and the dead; and whose ownership does not have a beginning nor end but is there for all eternity**.**

This is contrary to the ownership of man whose ownership is confined to a certain time limit. It was not there before, nor will it remain. Man's ownership and usage extends only to the external of every object and not to the internal, to the living and not to the dead. For this reason, those blessed with insight affirm that true sovereignty of the entire universe belongs only to Allaah ﷻ at all times, not only on the Day of Judgement**.**

Even though true and complete ownership of the entire universe is only confined to Allaah ﷻ, He ﷻ through His ﷻ grace and complete wisdom has also granted man a form of partial ownership. According to the

decrees of the world, mans ownership has been respected and revered. In this world, man is outwardly the title-holder of wealth, the landlord of land and properties, the proprietor of houses and furniture and the owner of servants and workers. However man becomes proud and inebriated due to this deficient form of ownership which has only been given to him as a trial. Allaah ﷻ says, مٰلِكِ يَوْمِ الدِّيْنِ "The Sovereign on the Day of Judgement." This is to warn and wake up the negligent and proud person that all these possessions and all these relations and connections are only for a few days. One such day is approaching; where-in one will not be the owner even outwardly of anything. No one will remain as a master or slave, nor as a boss or worker. The ownership of the whole universe and all the lands will only lie in the hands of the one pure Being, Allaah ﷻ.

The following verse clarifies that sovereignty and kingship is only for Allaah ﷻ:

يَوْمَ هُم بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

The day when they will appear (before Allaah ﷻ). Nothing of theirs will be (outwardly) hidden from Allaah ﷻ. For whom is ownership today? It is only for Allaah, the Unique, the Invincible. (Mu'min)

The Day of Judgement has been specified for the direct manifestation of the kingship and ownership of Allaah ﷻ in the most perfect and complete manner. In one moment, every individual in the universe will witness His Grandeur and beauty. In this world too, only He ﷻ is the true king and owner. However, according to His ﷻ wisdom and wish, some temporary kings and owners are to be seen. On the Day of Judgement, all of these temporary positions will terminate, and only the reality will remain.

AL-QUDDOOS ﷻ (THE BEING PURE OF EVERY FAULT ﷻ)

This name is derived from the root word 'quds' which means purity. Ibnul Arabi writes, "Allaah ﷻ being characterized with this quality demands the following:

1.) Pure from having any partners.
2.) Pure from having any equals.
3.) Pure from having any opposite.
4.) Pure from having children.
5.) Pure from what we imagine Him to be.
6.) Pure from being confined to space or time.
7.) Pure from being seen completely by the eyes.
8.) Pure from being in need of the creation.
9.) He purifies the rest of creation.
10.) The benefit of this name is that Allaah ﷻ has perfection in every quality, since it is impossible for there to be any deficiency in any of His qualities.

Ibn Katheer ﷺ states, "Al Quddoos ﷻ is that Being free from weakness, characterized with qualities of perfection."

(اَلْقُدُّوْسُ) اَيْ اَلْمُنَزَّه عَنِ النَّقَائِصِ، اَلْمَوْصُوْفُ بِصِفَاتِ الْكَمَالِ

This Being is free from every form of partners. He ﷻ is pure from all those things which people ascribe to His Being and qualities. No matter how noble and lofty any of the creation are, can never partner Him in any way whatsoever. He ﷻ is far above all faults, weaknesses, and limitations. There is no possibility that any weakness or fault can ever occur in His ﷻ Being in the future.

Imam Ghazaali ﷺ states,

(اَلْقُدُّوْسُ) اَيْ اَلْمُنَزَّه عَنْ كُلِّ وَصْفٍ مِنْ أَوْصَافِ الْكَمَالِ الَّذِي يَظُنُّه أَكْثَرُ الْخَلْقِ كَمَالاً

Quddoos is that Being free from every quality of perfection which the creation regard as perfect.

This is because man, in his limited understanding, judges Allaah ﷻ's perfect qualities according to his limited and defective qualities. For example, man thinks of his qualities of hearing, seeing, knowledge and power and thereafter uses these qualities to understand the qualities of Allaah ﷻ. He feels that Allaah ﷻ is free from ignorance, which is the opposite of knowledge; and free from weakness which is the opposite of power; whereas the quality of knowledge and power of Allaah ﷻ is far above what man can fathom.

Imaam Ghazaali ؒ does not take the meaning that Allaah ﷻ is free from weakness and faults, because this is a type of disrespect to His great Being. For example, if a person says, "The king is not a weaver and a barber." To speak in such a manner, when being in the court of a high-ranking personality, is regarded as disrespect. Some elders have stated, "This view of Imaam Ghazaali is extremely valuable and weighty. Only the people of internal purity will be able to understand his statement properly. Respect is the staircase to all progress."

AS-SALAAM ﷻ (THE EPITOME OF PEACE ﷻ)

Salaam is derived from the word 'salaamat' which means pure or safe. Thus, two meanings have been narrated,

1.) Ibn-Katheer ﷺ has stated,

السلام اي من جميع الذنوب والنقائص لكماله في ذاته و صفاته و افعاله

As-Salaam is that Being who is pure from all faults and deficiencies due to His being perfect in His Being, His qualities, and His actions.

Here the doubt may arise that in this instance, there is no difference between this name and Al- Quddoos ﷻ. The answer is that Al-Quddoos refers to being pure from faults in the past and present, whilst As-Salaam refers to purity from faults in the future. Others have stated that Al-Quddoos means that Allaah ﷻ is pure in His qualities, whilst As-Salaam refers to His purity in His actions.

هو الذي ترجى منه السلامة

2.) "He is that Being from whom protection and safety is desired."

Sufyaan ibn Uyainah ﷺ said, "At three junctures man is most terrified: 1) the day he is born, since he finds himself emerging from the secure place where he was (i.e. the womb wherein he resided for nine months) 2) the day he passes away, since he sees such beings (angels) whom he had never seen before 3) the day he is resurrected, since he will find himself on the huge massive plains of Resurrection.

Allaah ﷻ honoured Yahyaa ﷺ in these three places and bestowed protection to him. Allaah ﷻ states in Surah Maryam,

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

And salaam (peace, protection) be unto him the day he was born, the day he will pass away and the day he will be resurrected.

In this verse, Allaah ﷻ has indicated that He will grant Yahyaa عليه السلام safety from the difficulties of these three places and will remove his fear of them. Allaah ﷻ deals in a similar manner with His believing slaves, since the angels convey salaams, reassure and pacify the pious believers at the time of extracting their souls.

Allaah ﷻ says:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلآئِكَةُ طَيِّبِينَ يَقُولُونَ سَلامٌ عَلَيْكُمُ ادْخُلُواْ الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ

Those whom the angels take away their souls in a pure state saying to them, 'Salaams (Peace be) upon you, enter paradise in exchange for those actions which you used to do.' (Nahl)

From this verse, we learn of the love As-Salaam ﷻ possesses for the pious: In this world, He ﷻ makes them happy and creates means to grant them support in frightening conditions.

Peace and safety are only granted by As-Salaam ﷻ, otherwise the means which we use to protect ourselves are of no avail. If He ﷻ removes His protection, then all our organization and arrangements come to nought. When a person leaves his home, there are innumerable enemies in the skies and on the earth, whom we pass by with safety and comfort. The causes for our death are at all places e.g. alleys, general roads, however we remain safe and unscathed. Never mind this, even while eating, there are so many causes that can lead to choking. However, we continue eating with relish. How many people there are who, whilst eating choked on their food which caused their death? Similarly, there have been many who whilst drinking water, the water became a cause of their death. This is because the protection afforded by As-Salaam had been lifted.

The falling of one brick in our homes is sufficient to destroy us. All people are watched upon by the angels of death who await the command of As-Salaam ﷻ. Never mind wild animals, many human beings thirst after our blood. It is only due to the protection accorded to us by As-Salaam

ﷻ that we remain safe. Thus we must have firm conviction that we are being protected due to the kindness and security of this Being, whilst all the outward means and forms of our destruction and death are right in front of us. In this era, electricity has been the means of the death of many people. Gas, which we are always using for our convenience, is also extremely dangerous but we remain safe. This is only due to the protection of As-Salaam ﷻ.

If help was not forthcoming from Allaah ﷻ, then no house would ever be occupied till Qiyaamah. If this protection was not afforded to us, houses would be destroyed in minutes or seconds. Fire is our servant. If it runs out of control, everything will be burnt and reduced to ashes.

In this temporary life, Allaah ﷻ has protected us and kept us safe by granting us different types of protection from difficulties and problems. After this temporary life, in the everlasting life of the hereafter, Allaah ﷻ has also prepared for His pious slaves a place of protection. Allaah ﷻ says

وَاللّٰهُ يَدْعُو إِلَى دَارِ السَّلاَمِ

And Allaah ﷻ invites to Daarus-salaam.

This means that He ﷻ invites to such a place in which there is only safety and protection. There will neither be difficulties, worries, sadness or the fear of sickness, nor the worry of life coming to any end, or of one's condition changing for the worse.

By Daarus-Salaam is meant Jannah (Paradise). One reason for referring to it as Daarus-Salaam is due to what has just been mentioned i.e. every person will have complete peace, serenity and protection there. Another reason for naming it Daarus Salaam, which has been mentioned in some narrations, is that the angels will continue to convey salaams on behalf of Allaah ﷻ to the inhabitants of Jannah. The word 'salaam' will also be a phrase used by the inhabitants of Jannah, by which they will make apparent their desires, which will then be fulfilled by the angels.

AL-MU'MIN ﷻ (GIVER OF ASSURANCE AND SAFETY)

Mu'min comes from the word amaan which means:
1.) to attest or confirm or 2.) to grant safety.
If the first meaning is taken: Al-Mu'min ﷻ is He who
a.) affirms His own existence in His book and by means of clear signs.
b.) affirms the truthfulness of the ambiyaa ﷺ by different miracles and signs.
c.) affirms the promises He ﷻ made to His slaves and completely fulfils whatever it encompassed i.e. sustenance in this world and reward for their good actions in the hereafter.
b.) affirms the thoughts of His believing slaves (regarding His Being) and does not destroy their hopes.

If the second meaning is taken: Al-Mu'min ﷻ is that Being who grants safety to His servants from the difficulties of this world and the punishment of the hereafter.
In this world of flux, the existence of peace and safety is visible due to the Being of Al-Mu'min ﷻ, otherwise it is impossible for peace and safety to reign for even a single moment. As long as and wherever He ﷻ wishes, He ﷻ grants safety and peace. And when and wherever He ﷻ wishes, He ﷻ removes His awarded safety and protection. When He ﷻ makes apparent His quality of force and subjugation either for some expedience or as a means of punishment or for any other reason, then in this land, peace is destroyed.

The existence of safety and peace of our body is also dependant on Al-Mu'min ﷻ, otherwise our bodies can never remain secure and safe for even a second. This is due to the fact that our bodies are made up of such contrasting elements which are opposed to one another and cannot remain together in one residence. However, Al-Mu'min ﷻ has

placed them in such a beautiful pattern that they will all work perfectly as long as He ﷻ wishes, otherwise they will all be thrown into disorder.

Our body is a small universe, just like this world. It is made up of contrasting elements and all work together. The earth is filled with such hot matter that in a moment, by the command of Allaah ﷻ, it can destroy everything. It can tear the interior of the earth and make its pieces fly about that huge mountains will be seen as corded cotton flying around. If Allaah ﷻ leaves the wind unfettered, then it would cause the whole world to fly about. It the water is left loose, it would drown everybody. Snakes, scorpions, and insects would cause great harm to all creation; wild animals and predators would spread destruction if left unbridled by Allaah ﷻ. If the rains and lightning were not featured to the command of Allaah ﷻ then annihilation and ruin would ensue.

In spite of all these causes of destruction, the earth remains in stability and peace. This is only due to the quality of peace of Al-Mu'min ﷻ. Unseen calamities, plagues, sicknesses and germs are encompassing this world and yet we remain safe. These flies and mosquitoes are enough for our destruction; however, Al-Mu'min ﷻ restrains them. As much work as He ﷻ wishes to take from them He ﷻ takes. In whichever dirty place He ﷻ wishes, He ﷻ revokes His safety and thereafter plagues spread.

In this world, the main purpose (for its existence) is man himself. This world is full of thieves, dacoits, oppressors, people taking bribes, people fighting, depraved people, people causing mischief and murderers. Then too, man sleeps so soundly since Al-Mu'min ﷻ has kept them all under His bridle. If they were not kept under control, then they would kill each other.

AL-MUHAIMIN ﷻ (THE BEING WHO PROTECTS EVERYTHING)

1.) Al-Muhaimin ﷻ is the name of that Being who is characterized by 3 qualities:
a.) He ﷻ possesses knowledge of all the conditions of everything
b.) He ﷻ has full power to grant benefits to those things
c.) He ﷻ is continuously able to grant those benefits.
The Being who encompasses all three qualities is named 'Al-Muhaimin' and none but Allaah ﷻ can encompass all these qualities perfectly.

Another meaning of Al-Muhaimin is Shaahid i.e. present and so informed that not even one atom is hidden from His ﷻ knowledge. The author of Mirqaat has given the definition as follows:

القائم بأمور الخلق من اعمالهم و أرزاقهم و آجالهم و أخلاقهم

The Being who is in charge of all the matters of the creation i.e. their actions, sustenance, life and character.

The protector of all is He ﷻ alone, who has no partner. He ﷻ has prepared all the means for the protection of everything. The most delicate part of our body is the eye. But look how securely Allaah ﷻ has protected it! The brain, from where all the commands to the body emanates, is protected by 2 membranes which is covered by a firm skull, whose shapeless structure is such that it protects the brain during all movements.

Al-Muhaimin ﷻ has created means for the protection of everything. For the purpose of protection, some animals have been given a sting while others have been given teeth for biting, some have been given claws for the ability to attack, beaks and tails, horns, naturals blows with the fist, the power to butt, or a type of electrical current. For the protection of flowers, thorns have been created. The bad odour of some animals

protects them. For man, intelligence has been created to protect himself.

A rat can equally see day or night. Therefore at all times, it can protect itself from the cat. However, the mole cannot see during the day, thus its bad odour emanating from its body protects it so that no animal will come close to it.

Some animals have been created so tiny, that their enemies cannot see them, and cannot capture them.

Some animals, like the lizard, are able to change their colours, and in this way, they save themselves. The chameleon is proverbial for this action. It is able to change its colour to the colour of its environment e.g. the colour of the tree or leaf on which it sits.

Al-Muhaimin ﷻ has gifted the deer, rabbit, etc., with such speed that day and night it remains close to predators and as long as Allaah ﷻ wishes, it remains protected.

Some animals have been created so ugly that none will even lift an eye towards them. Their being inconsumable is a guarantee for their protection. Some have been created so strong and powerful that through this they remain safe.

Some animals have been given hair for protection. A bear licks honey with relish while the bees cannot cause any harm to it.

The roots and far reaching veins protect trees. Mountains protect the land and gravitational forces, the atmosphere and its surroundings protect the stars. The environment of one constellation is not suitable for another constellation so they do not intermingle and their stars like to remain in their protection and custody.

Al-Muhaimin ﷻ has created such saliva in the mouth of some animals that whilst eating leaves from a tree, if a thorn has to enter the mouth, then the saliva will dissolve the thorn immediately. For the internal protection of the mouth, Al-Muhaimin ﷻ has created such acidity in the saliva that in a short moment, this thorn melts.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

AL-AZEEZ ﷻ (THE OVERPOWERING ﷻ)

Azeez can be derived from one of the following words:

a.) Azeez refers to something matchless and unique. When something is scarce, the Arabs say,

عز الطعام في البلد

Food is scarce in the city.

So when the creation is referred to as azeez when they are scarce, then Allaah ﷻ is most worthy of being referred to as Azeez, as there is nothing similar to Him.

b.) Azeez means dominant and overpowering. Arabs say,

من عز بز اي من غلب سلب

Whoever dominates, will gain the booty.

When a weak human overpowers his opponent, he is called azeez. Allaah ﷻ can never be overpowered. He is more worthy of being referred to as Azeez. Ibn Jareer ﷺ says,

اَلشَّدِيْدُ فِي انْتِقَامه مِمَّنِ انْتَقَمَ مِنْ أَعْدَائه مِمَّنْ أَرَادَ الإِنْتِقَامَ مِنهُ لَا يَقْدِرُ أَحَدٌ يَدْفَعه عَنه

Al-Azeez ﷻ is that Being who is severe in punishing His enemies. When He ﷻ intends to punish someone, there is no power which can ward it off.

c.) Azeez refers to a Being with great power. Al-Azeez ﷻ is that Being for whom every type of greatness is found. He ﷻ possesses strength as well as domination. All occurrences are within His ﷻ choice. It is not possible for any of the creation to achieve any of His ﷻ qualities. He ﷻ dominates over all things in existence. In the face of His grandeur, all creation are completely helpless and powerless.

Imaam Qurtubi ﷺ says, "Al-Azeez ﷻ is that Being whose power, strength, domination and subjugation encompasses every single thing in such a way that nothing can make Him helpless, nor can anything defeat Him. Nothing lies out of the framework of His strength and

power. None can escape from His grip, nor can anyone overpower Him ﷻ."

d.) Azeez refers to the Being who grants honour. All honour belongs solely to Him ﷻ.

Allaamah Teebee ؒ has stated, "Al-Azeez ﷻ is that Being, who after diving into the oceans of His ﷻ greatness, intellects are dumbfounded; brains are astounded in attempting to comprehend His attributes, tongues become exhausted in attempting to extol His ﷻ splendour and grandeur."

Imam Ghazaali ؒ has stated, ""Azeez is a great being whose like is minimal, all are in need of him, and reaching him is difficult." Whoever does not possess all of these three qualities cannot be referred to as Al-Azeez." There are many things whose existence is minimal, but are not great and very little benefit is derived there-from. Then there are many whose status is great and whose benefit is abundant, and no equal is found, but if it is not difficult to reach them, they cannot be called Azeez. An example of this is the sun and earth. They have no equal, and there is great benefit in both and all are in need of them. However they cannot be called Azeez as it is not difficult to see them.

Then in each of these three qualities, there is excellence and deficiency. Perfection in minimal is when there is none else, and something similar is impossible to be found. This is only for Allaah ﷻ. Even though the sun is one, there is a possibility of another one or even better being created. The extreme level of need is when everything is in need of one in every aspect, even in one's existence, qualities and permanence. This too is solely found in the Being of Allaah ﷻ. The perfection of the difficulty in reaching him is that reaching Him is impossible, which means that His reality can never be comprehended. None can recognize Allaah ﷻ but Allaah ﷻ. So He ﷻ is the only Being who is Al-Azeez in reality.

AL-JABBAAR ﷻ (THE BEING WHO REMEDIES EVIL AND WRONG, THE EXALTED ﷻ)

1.) Jabbaar is something so lofty which one cannot reach. Allaah ﷻ is that Being who is far above one's understanding and thoughts. All intelligentsia and ulamaa are deficient in understanding His reality.

2.) Jabbaar refers to the person who mends something. It is derived from the word جبر الكسر (He mended the broken bone) and جبر الفقير (He fulfilled the needs of the poor/ mended his condition). Allaah ﷻ is that Being who corrects all matters, and makes all difficulties easy. He ﷻ chooses for them that in which there is goodness for them."

3.) The Arabs say,

جبره على كذا إذا كرهه

Jabr refers to when one forces another to do according to his wish.

Al-Jabbaar ﷻ is that Being who subjugates His creation to a command or prohibition according to His intention. Some ulama have stated,

لا يجري في سلطانه بخلاف مراده

Nothing occurs in His ﷻ sovereignty contrary to His ﷻ desire. (Mirqaat)

Glance around; without any aspirations, many matters occur around him which is contrary to his nature. Great kings are the possessors of huge armies and many servants. In spite of this, there are many things that they wish to do, but cannot. Some matters are such which they do not want to occur, but they take place.

a.) Firaun made great effort to ensure that Musa عليه السلام should not come into the world. However Al-Jabbaar ﷻ nurtured Musa عليه السلام in Firaun's own house. b.) Namrud made effort to make sure that Ibrahim عليه السلام's call should not spread, but Al-Jabbaar ﷻ made his call of Tawheed spread. c.) The polytheists of Makkah made great efforts to stop the *da'wat* (invitation) of Nabi ﷺ, but they were all unsuccessful. Al-Jabbaar ﷻ made their own youngsters rise against them. Thus Al-Jabbaar ﷻ is that

Being who, if He ﷻ wishes for something to occur in His ﷻ Kingdom, it definitely does; and none can be an obstacle to His ﷻ will. If He ﷻ does not wish for something to occur, it can never take place.

In a hadith-qudsi, Allaah ﷻ states,

عبدي تريدُ و اريدُ و لا يكون الا ما اريدُ فان رضيتَ بما اريدُ كفيتُك ما تُريدُ و ان لم ترض بما اريدُ أتعَبْتُكَ فيما تُريدُ ثم لا يكون الا ما أريدُ

My slave, you decide something and I decide, and only what I decide will occur. Thus if you are pleased with that which I decide, then I will be sufficient for you in that which you had decided, and if you are not pleased with that which I decide, then I will tire you in going after that which you had desired and then too, only that which I had decided will occur. (Teebi)

Imaam Raazi ﷺ said, "Complete greatness is only and solely for Allaah ﷻ. Allaah ﷻ has praised Himself with this name of Al-Jabbaar. However, when used in relation to the creation, this name is disliked. What is the difference? The difference is that Allaah ﷻ overpowers all tyrants by His ﷻ greatness and He ﷻ surpasses them by His ﷻ grandeur. No judgment of any leader is adopted over Him ﷻ that it is compulsory to Him ﷻ to follow it, nor does the command of any commander turn towards Him ﷻ in such a manner that its obedience is binding on Him ﷻ. He ﷻ is the one who gives commands, not one who is commanded. He overpowers and is not overpowered. Allaah ﷻ states, "He will not be questioned regarding what He does, and they (creation) will be questioned." (Ambiyaa)

On the other hand, the creation is characterized with the qualities of weakness. They are subjugated. A small flea causes them trouble and even silkworms bite them. A bee causes them perplexity. They are a prisoner of their hunger and desirous to satiate it. How can those who possess such qualities ever be characterized by greatness and grandeur?"

AL-MUTAKABBIR ﷻ (THE GREATEST ﷻ)

1.) Imaam Ghazaali ﷺ says, “Al-Mutakabbir is that Being who sees all others as small in relation to himself. He only sees grandeur and greatness in himself. He looks at others just as a king looks towards his servants. If this feeling is correct, the person is worthy of being called Mutakabbir. This quality can only be found in the Being of Allaah ﷻ. If this feeling of greatness and grandeur is false, then this quality is evil and erroneous. Whoever feels that greatness is for himself, then this feeling is false and incorrect; since this can be found in none other than Allaah ﷻ.

2.) Imaam Khattaabi ﷺ states: “Al-Mutakabbir ﷻ is He who is far above the qualities of the creation.” Another definition that is also mentioned is, “He ﷻ is that Being who exhibits His greatness on His disobedient servants when they try to contest Him in the quality of greatness.”

3.) Qurtubi ﷺ has mentioned, “Al-Mutakabbir ﷻ is He who is great in His act of sustaining, nothing is similar to Him.”
4.) Another view is, “He ﷻ is free from all evil, far above the qualities of created beings and dispraise which are not suited to Him.”
In short, the meaning of Al-Mutakabbir ﷻ is:
1.) The Being who is far above any evil, wickedness and oppression.
2.) The Being who is far above and free from the qualities of creation. Nothing is similar to Him.
3.) The Being who is full of greatness and exaltedness. Everything in the presence of His exaltedness is small and insignificant.
4) The Being for whom there is complete ruler ship and power in the heavens and earth.

AL-KHAALIQ ﷻ, AL-BAARI ﷻ (THE CREATOR ﷻ, THE PERFECT MAKER ﷻ)

Ibn Katheer ﷺ states, "The meaning of خلق is to make something according to a plan and برء means to fulfill and implement what one has decided and to bring it into existence. Besides Allaah ﷻ, none is able to always plan, give sequence to something and then have the ability to implement it and bring it into existence." Just as Allaah ﷻ is Al-Khaaliq ﷻ, He is also Al-Baaree ﷻ i.e. after the action of creating, the creation are not free from His ﷻ control, but remain bound to His ﷻ command. To plan and give sequence to something is not very difficult. However to implement and give life to it is not within the power of every one. To grant such existence is only the work of Allaah ﷻ.

Allaamah Zamakhshari ﷺ states, "Al-Baari ﷻ is that Being who creates the creation free from defects as Allaah ﷻ has said: "You will not see in the creation of Rahmaan any defects, then look again, can you see any fissure?" (i.e. He ﷻ has created it so well-balanced and perfect that that there is no break, weakness, defect, or disorder. The creation is completely free from all of these)." (Mulk)

In every single of Allaah ﷻ's creation, whether it be man, animals, plants, matter, heavenly bodies, seven heavens, perfect workmanship has been displayed. There is no difference. It is not that some has been created with great wisdom and acumen, whilst others (Allaah ﷻ save us!) have been created for no purpose or without reason. Whoever harbours such a thought, should understand that there is some defect in his intellect and understanding. Thus the whole universe, from top to bottom, is bonded to a perfect and sound system. There are no fissures, nor any breach in its design. Everything is exactly as it ought to be. In the above verse, reference is only made to the skies. The meaning of the

verse is thus, “O addressee! Raise your gaze towards the skies, you will neither find any disproportion nor any crack or fissure. In fact, you will find it to be clear, level, uninterrupted, arranged and regulated. Despite such a long era passing since its existence, there is no difference and disparity.”

THE CREATOR OF THE UNIVERSE IS ALLAAH ﷻ ALONE

The Qur’aan with great stress and in detail has informed the people, and it wants to create conviction in their hearts that Allaah ﷻ has created the entire universe and has brought it from non-existence into existence. It is only Him ﷻ that runs all the systems of this universe without the assistance and partnership of others. Life, sustenance, and the means of sustenance which are being bestowed, are all given by Allaah ﷻ. In no other being’s control lies life, the necessities and means of life. In fact, He ﷻ grants to whomsoever He ﷻ wishes, how much He ﷻ wishes and until whenever He ﷻ so desires; and to whomsoever He ﷻ does not want to grant, He ﷻ does not grant.

The Qur’aan informs us that we see one grain of wheat or a seed of a fruit being buried in the ground. Neither this grain nor seed have any perception or senses. The ground and all which is within it, does not have any power of intention. All these things are completely lifeless. However, after a few days, an unseen power tears open this grain and seed from deep within the ground. From it, a very soft and delicate root emerges. This becomes apparent when splitting through the surface of the upper soil. Now think, who has split open this lifeless grain and seed buried deep in this soil?

Who has brought out this living shoot?

Which power has split such a delicate and soft shoot – which is similar to a strand of cotton – through the earth? Can our mind comprehend this fact that this lifeless grain or seed has done this work itself? Or has

this occurred all by itself? Never! This has all been done by a being who is full of wisdom and power and this being is Allaah ﷻ, Al-Khaaliq ﷻ.

His ﷻ power is not confined to only lifeless seeds and grains. In fact, there are so many other lifeless things through which He ﷻ creates living things and similarly, there are so many living things from which He ﷻ takes out lifeless things. All these can be observed, for instance, you see live chicks coming out from lifeless eggs, and you also witness lifeless matter coming out from living beings. These open and clear signs of the power of Allaah ﷻ are in front of you.

Allaah ﷻ states, "He is the Being who has made the earth subservient for you, thus walk in its paths and eat from its sustenance. And towards Him is the resurrection." (Mulk)
Allaah ﷻ has made the earth subservient as well as pliable so that it becomes easy for man to reside therein e.g. 1.) All food and necessities for man and animals emerge from the earth. 2.) We place a dry seed in the ground. The earth is so compliant that it grows this seed, and takes out hundreds of seeds from this single seed. 3.) The earth takes out beneficial and constructive things from its interior. 4.) Filth and waste products left on the surface of the earth are drawn in. If this waste remains on the surface, then due to its foul smell, living on the earth will become difficult. Just as a camel has been made compliant for man, the earth has been created likewise. Subhaanallah! How splendid is the power of Al-Khaaliq ﷻ!

Allaah ﷻ mentions: "On the earth, there are neighbouring tracts of land, orchards of grapes, plantations and date palms, some of which grow in clusters and others do not. All are irrigated by one water. We accord distinction to one over the other in taste. Verily in this are signs for those who understand." (Ra'd)

The Qur'an informs us to ponder over the condition of the lands on which we travel, and from which our food grows. There are such great differences in adjoining lands. One grows more produce and one grows very little produce. Then, one land is more suitable for producing barley, whereas another piece of land is more suitable for growing cotton. In another area, there are grape-vines from which grapes abound. Adjacent to this is a plantation of wheat, and on a third piece of ground are date-palms. These too are not similar, but are of different types. Some grow alone and some grow in clusters joined together, but emerging from one root. The same water and the same wind descends on all; the rays of one sun falls onto all. In spite of this, besides their outward form and shape, there is such a great difference in their taste. Are all these differences in sizes, forms and taste from these things itself? Are these things occurring just like this without the intention and power of someone? Never! In the qualitative differences and variations of the tracts of land and in the variation of its produce are open and clear signs for people of intelligence and understanding, by which conviction can be acquired regarding the reality of things and so that people can come to know by whose wisdom and power all this is taking place.

Allaah ﷻ states, "Then let man gaze and ponder over his food. We send down water, then we split open the earth. We grow in it grains, grapes, greens, olives, date-palms, lush gardens, fruits and fodder (for animals)." (Abasa) Those people who utilize all-created provisions should ponder that from where does the wheat which they eat in their ready-made bread come from, as well as the different types of vegetables and fruits, and the fodder which their animals eat?
Who creates all of this?
Who sends down the water which gives growth to them?
Then, by whose command and power, does this hidden seed or grain in the ground germinate into a young plant?

Who tears open the surface of the earth for the emergence of these saplings? When man, if he is a seeker of truth, ponders over his food, he will come to understand the reality and he will attain the knowledge of the Creator of food and His ﷻ power and wisdom.

In another place, Allaah ﷻ states, **"**Verily for you in your livestock there is a lesson. From what is in their bellies between excrement and blood, We give you pure milk to drink that is easily consumed."
The Qur'an tells us to ponder over the milk of the cattle. In its stomach are veins of blood, a dwelling of dirty excretion and paths leading to it. There is not a moment in which a huge amount of red and impure blood as well as foul-smelling dirty excreta is not filled in the animal's belly. However, close to the portion of those bellies which are filled with blood and excreta, pure and delicious milk emerges in which not a stain of either the colour of blood or any trace of the foul stench of the excreta is to be found. This milk is so tasty, delicious and pleasant for those who consume it. We know all this. Now reflect, whose work is this?
Is it the doing of the cow or buffalo from which the milk came out?
Did any human mind build this strange and wonderful living machine?
Never, ever! This is only the phenomenon of Al-Khaaliq ﷻ's power, who has created the entire world as well as us.

THE SIGNS OF ALLAAH ﷻ'S POWER

A perceiving man sees the heavens. He sees the moon, sun and stars. He perceives its light, heat and coolness. He finds the earth beneath him. He sees gardens on earth. He sees fields and eats the fruit and grains which grow from it. He sees its beautiful flowers and smells its lovely fragrances. He uses countless things which are produced from them and takes benefit of its wondrous and amazing benefits and characteristics. As long as his intelligence is not completely mutilated, it is impossible for him to think that these things have become like this due to their own

intention and decision, nor is it possible for him to think that these are the phenomenon of any philosopher or the intelligence or work of any worker. His pure mind and understanding cannot accept any other explanation but that this is the wonder of the power and work of Al-Khaaliq ﷻ and Al-Baari ﷻ.

Allaah ﷻ says, “And in the earth are great signs for those who have conviction. And in yourselves, do you not see?” (Dhaariyaat)
The signs of divine power found in the earth and mentioned here are countless. Look at the plantations, trees and gardens. The different forms and species, the various fragrances and colours and the creation of every leaf, point to perfect beauty. If man ponders thereafter over the thousands of differences in the effects and qualities of every one, similarly the rivers, wells, and other sources of water together with the hundreds of thousands of creation found therein, the mountains and caves, the conditions of the humans who inhibit the land, the variances and different lands; then in everyone of these things we will find so many manifestations of Allaah ﷻ’s power and wisdom that it will be impossible for us to enumerate them.

وَ فِي اَنْفُسِكُم ، اَفَلَا تُبْصِرُونَ

In this verse, our attention is turned to the fact that besides the signs of Divine power in the heavens and earth, His ﷻ signs are clearly visible in ourselves. We should ponder over our own existence, our body and our limbs. In every limb, we will find an encyclopedia of Divine wisdom. By this, we will understand that all the signs showing the power of Allaah ﷻ spread out in the universe, is actually engulfed in the miniscule existence of man. For this reason, man is referred to as “minor universe” as examples of the entire universe is found within man. If man ponders over all conditions from his birth till death, then it will seem as though he will see Allaah ﷻ in front of himself; how Allaah ﷻ placed the sperm – the essence of food from different portions of the earth, and scattered fine particles – into the womb, then how He ﷻ formed

the sperm into a blood clot, then into a piece of flesh and thereafter into bones which was then enclosed by meat; then how Allaah ﷻ blew life into this lifeless body, and thereafter brought him into this world.

Thereafter, he will see how Allaah ﷻ made man gradually progress from an ignorant and weak child into an intelligent and active human; and how He ﷻ made every person with a different form, so that every single persons face is distinct from the other. Who has power to place such differences in this small circumference?

Then every person's temperament and nature has been created so diverse, yet so similar. This is all the doing of that Being who is unique and matchless.

These are such matters which are within man, which he can view day and night. In spite of this, if man does not acknowledge the perfect power of Allaah ﷻ, then it can only be a blind person, who cannot understand. This verse thereafter terminates with the words

اَفَلَا تُبْصِرُونَ

Do you not see?

In here, there is an indication that one does not even need much intellect to understand this. If one's vision is correct, then he will reach this result.

The crux of this verse is that there are many signs of Allaah ﷻ's power in the heavens and earth. Besides this, within man himself, there are many signs. If he utilizes his natural intelligence, he will attain conviction by merely pondering over his existence and his system of life.

If man only ponders over his existence, limbs, and system of life, then he will not entertain any doubt and suspicion regarding the Creator.

He will ponder over his beginning. Who has created this form of mine in the womb of my mother? From where has this soul come which is within my body?

Who has created the necessary needs of my life?

Who has placed light in my eyes?
Who granted me the ability to hear sounds within the veils of my ears?
Who has granted me the perception of good smells and bad smells in the glands of my nose?
Who has placed the taste buds in my tongue and palate by which I relish my food and drink?
Who has given me the ability to speak?
Has my mother done these favors? Or my father?
For these abilities, has the services of any doctor been taken?
Have I made myself?
It is obvious that none of these are correct. To think that I have just come into existence like that, without the will of someone else is even more absurd.

The reality can then be nothing else but that one very wise, knowledgeable and powerful being Al-Khaaliq ﷻ has created me and it is Him and only Him who has granted me these favours.

AL-MUSAWWIR ﷻ (THE FORMER OF SHAPES ﷻ)

Allamah Khattaabi ﷺ states: "Al-Musawwir ﷻ is that Being who has created His creation in different forms so that they can recognize each other (and differentiate between each other). Allaah ﷻ says, 'He fashioned you, then He beautified your forms'".

The meaning of Al-Musawwir ﷻ is the former of shapes and the Maker of forms. Allaah ﷻ has granted all of His creation special and distinctive forms and shapes. By this, they are recognized and differentiated from other objects. The heavenly and earthly creations are recognized by their distinct forms. Then the creation are divided into different types all having their own special forms. Then in one type, for example, human being, men and women have their own forms. The form and feature of every man and woman living on the earth is so different that in spite of billions of people inhabiting the earth, every one's feature is so different that differentiation can immediately be made. This perfect power is only from one Being, Allaah ﷻ who has no partner. Just as takabbur (portraying greatness) is not permissible for any being besides Allaah ﷻ, since greatness is only His ﷻ quality, similarly to make figures, forms and photographs of animate objects is not permissible since this will be practically claiming partnership in the special quality of Allaah ﷻ.

In Surah Aal-Imraan, Allaah ﷻ states:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الأَرْحَامِ كَيْفَ يَشَاء لاَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

He is the Being who fashioned you in the wombs as He wished. There is none worthy of worship besides Him, the Most Powerful, the Most Wise.

In this verse, mention is made of the perfect and unrestricted power of Al-Musawwir ﷻ. With great wisdom, He ﷻ has created man in the womb of his mother in three layers of darkness. He ﷻ has fashioned and

formed man in such a manner that amongst billions of people, each person's features are different and distinct so that they can be recognized. The logical demand of this all-encompassing knowledge and perfect power is that only He ﷻ should be worshipped. Besides Him ﷻ no one else's power and knowledge comes close to this stage, therefore they are not worthy of worship.

In Surah Zumar, the manifestation of the power of Al-Musawwir ﷻ is mentioned:

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

He made you in the stomachs of your mothers, form after form in three layers of darkness.

According to Allaah ﷻ's knowledge and wisdom, He ﷻ made man's forms with His perfect power as and how He ﷻ wished in the womb of their mothers. He created some male, some female; some beautiful and some ugly as He ﷻ wished. In one drop of sperm, He ﷻ caused so many changes in it, creating eventually the form of man. Can there be any deficiency in the knowledge of such a Being whose power and knowledge is such?

In this verse, some wisdoms and finer points have been alluded to illustrating the power of Allaah ﷻ which is found in the creation of man.
One: Allaah ﷻ has the power to create man at once in the womb of a mother. However, due to expedience and wisdom, He ﷻ did not do so. He chose the gradual method of 'form after form', so that the womb of the mother, in whom this small masterpiece was being formed, could gradually accustom itself to bear this weight.
Two: This unique and most beautiful creation in which thousands of delicate machines and veins the size of hairs have been placed, in which blood and the soul can penetrate, has not been created like other objects in any open place, with the help of light. It has been created

under three layers of darkness in such a place where never mind one's gaze, one's thoughts cannot even reach there.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Thereafter Allaah ﷻ creates love in the heart of the parents of the created being. The crow loves its ugly-looking baby, and the pigeon loves its child. It does not have any feelings of love for another more beautiful baby.

THE MASTERPIECES OF AL-MUSAWWIR ﷻ

How graceful and beautiful are the natural sceneries of the mountains, the waterfalls, and the lakes! What beautiful flowers, what different shades in its different leaves, what equilibrium in its petals! In some places, small trees are lined up on mountains making it seem like a green carpet laid out for a long distance, and it is as if though silver is filled up in the recesses of the mountains. Then the pure layers of ice on the mountains present a beautiful example of the artistry of Al-Musawwir ﷻ. On animals, stones, plants, flowers and butterflies, different designs and decorations have been placed. Then appropriate colours add to their beauty. On seeing these wonders from such a powerful being, one is forced to exclaim

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Study the mixture of colors in a peach? Wild pigeons outwardly seem to be black, but on closer inspection a turquoise color radiates. In every place, due proportion in formation of all objects are seen to. Ponder, if the eyes of the elephant were in accordance to its size, then no one would bear to see it. It would have appeared very hideous and frightening. None of the camels stand upright. In spite of this, it appears very beautiful. Al-Musawwir ﷻ has exhibited His power on the wings of the butterflies and birds as well as on the hides of the animals. On one wing are shades of yellow, red and green. Attached together, they present an exquisite and good-looking model. To protect these colours,

a natural varnish or chemical has been placed on them. Worms and other insects thrive and grow up in dirty water, moisture and filth, yet their colours do not change.

When we glance at the wings of a butterfly, we see a very beautiful balance. Allaah ﷻ has beautified these wings which appear to be brocaded with lace with such attractive dots, colours and patterns that each one seems to be a unique maser piece and one can perceive a flawless system and proportion. Similarly, study another masterpiece of Allaah ﷻ's creation, the giraffe. As with other animals, it has a very captivating and comprehensive design. Its brain resides at the top of its very long neck. By pondering slightly, it will seem to be a great problem to pump blood and make it reach so high up. However, the giraffe lives very comfortably with its built. More so, when it bends to drink water, the natural consequence would be that blood would have rushed to its brain, leading to fear for its life. However, Allaah ﷻ has erected such a perfect system that when it bends, the valves of its neck become blocked which prevents an excess flow of blood. Know well that these features of the giraffe are not due to some evolutionary process, nor has the giraffe made effort to attain them. This, without doubt proves that Al-Musawwir ﷻ has created this masterpiece and artistic feature by His ﷻ intention and will.

Everyone's features and forms are different. Leave aside this, even the fingers and the thumb as well as the fingerprints of every person are different. Similarly, the eye, eyebrows, eyelashes, cheeks, pupils of the eye, nose and its bridge, ears, lips, and chin have not been created the same. All these different types and forms point to the perfect power of Allaah ﷻ. As He wishes, He creates, and not according to the wishes of the creation.

If even a king wishes that his child's nose should be of a certain type, his eyes should be a certain form, and his complexion be a certain manner,

then this will not occur. As Allaah ﷻ decides and wishes, He ﷻ will create and form, since His ﷻ decision overpowers everything. The wisdom of this is so that differentiation is possible. Otherwise, daily there would be problems and difficulties encountered. If for example a mother has seven children and they all looked the same, then it would be difficult for her to recognize them. Every time she speaks to them, she will be forced to ask their name. If she asked them to buy vegetables for her she will have to ask each of them, "Did I tell you? Did I tell you?" If someone loaned any of the brothers some money, then from whom will he demand repayment? It could be possible that the brother who was given the loan has 12 ears, now when someone comes to him, he will have to count the number of ears. In educational institutes, if everyone appeared the same, then even the most intelligent head master would be confused, 'Are you Adnaan or Fawzaan? Are you Muhammad or Hammaad? Are you Hafsah or Ruqayyah?' Every claimant would demand his right and the other would deny it. People would then be forced to stipulate and place their own distinguishing signs upon themselves so that they are recognized. May we be sacrificed for Al-Musawwir ﷻ that in His ﷻ factory, He has placed such signs and distinguishing features on our bodies that the doors and avenues of fighting are closed.

From the beginning of time till now, countless people have been born. You will not find any two people whose accent, voice, pronunciation, features, and complexion are exactly the same. You will never meet two people whose voices and features cannot be differentiated. From the beginning of creation till today, new features and new forms of speaking are being created. There is no decrease or shortage in this treasure house. In reality this is a great sign of the immense power of Allaah ﷻ.

Allaah ﷻ refers to this in the following verse:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِينَ

And from amongst His signs is the creation of the heavens and earth and the differences in your speech and complexions. Verily in that are many signs for those who understand. (Room)

The creation of the heavens and earth is undoubtedly a huge masterpiece. Man's speech being different is also an amazing sign of Allaah ﷻ's power. Included in this are the differences of languages such as Arabic, Persian, Urdu, Turkish, English, etc., which are spoken in different areas and places. Some are so dissimilar that one cannot observe any connection or suitability between them. Also included in the difference of speech is the difference of people's tones and modulation (dialects). Allaah ﷻ has created such differences in the voice of every person – man, woman, old, and young that the voice of one individual or one gender is not exactly the same as the other. There will definitely be some variance even though the tongue, lips, palate and throat (i.e. the instruments) used to create the sound) are all alike.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Similar is the differences in color that from one mother and father, in the same condition, two children of different complexion are born.

PERFECTION OF LIMBS AND MEANS FOR THEIR PROTECTION

Al-Musaawir ﷻ has created His creation with incalculable perfection, wisdom and beauty. Understand this point in the light of these examples:

1.) An animal cannot clean its ears. Therefore around its ears, countless strands of hair have been placed which does not allow dust particles and insects to enter.

2.) The ears of chickens, ducks and other birds have been closed protecting it from dust particles. In the ears, a certain liquid has been placed that insects abstain from entering therein, due to its bitter taste.

In this manner, Allaah ﷻ has created means for the protection of the auditory organs; else man and animals would quickly become deaf.

3.) By means of seven veils, He ﷻ has protected the light of the eyes. Allaah ﷻ has fixed the eye – the most delicate part of the body – in a cavity. This is surrounded by the bones of the nose and bridge. The eyelashes and eyelid has been created so sensitive that as soon as any foreign object appears, it closes. The eyes of animals which are hunted, are placed in an even deeper cavity so that the hunter cannot cause any injury to it. The brain stores an electrical house which continues assigning power and light to the eyes.

4.) The nostrils have been constructed curved. For protection from dust particles, hairs have been placed inside the nostrils in order to ensure that the air is filtered and therefore saving man and animals from colds and catarrh.

5.) In the nose is such a liquid which does not allow any insects to enter. In this way, Al-Musawwir ﷻ has preserved the sense of smell.

6.) In the throat, windows have been erected so that food particles can enter its passage and the air can enter its passage.

7.) Like the holes in the throat, Allaah ﷻ has made the stomach curved so that the food remains in the stomach and does not emerge.

Hafiz Ibn-Katheer ﷺ has written, “From the time Allaah ﷻ created Adam ﷺ till Qiyaamah, every person has two eyes, two eyebrows, a nose, a forehead, a mouth, and two cheeks. No person resembles the other exactly. There definitely is some difference in their qualities, features, or speech, whether it be apparent or concealed, but realized when one ponders deeply. Every face has its own form and feature which does not resemble another. If a group of people have to be found who seem similar to each other in attractiveness or unattractiveness, then too (by careful inspection) one will definitely find a difference between them.

AL-GHAFFAAR ﷻ AL-GHAFOOR ﷻ AL-GHAAFIR ﷻ
(THE BEING WHO FORGIVES IN ABUNDANCE ﷻ)

Imaam Ghazaali ﷺ says, "Al-Ghaffaar is that Being who conceals the ugly and exposes the beautiful. (اظهر الجميل و ستر القبيح). Sins are amongst the ugly things which He conceals, by placing a veil over it in the world and overlooking punishing one in the Hereafter. Ghafara means to conceal (ستر). Allaah ﷻ conceals His servants in different ways:

Firstly, Allaah ﷻ has made those parts of the body which the eye dislikes seeing internal, covered by outward beauty. What a difference there is in the internal and external of every servant with regards to cleanliness and filth, beauty and ugliness.

Secondly, Allaah ﷻ has concealed the thoughts of man. No one knows that which passes through man's mind, besides Allaah ﷻ. If the thoughts of man were exposed before others, they would have hated him, and endeavoured to kill him.

Thirdly, Allaah ﷻ conceals sins by which one was worthy of being disgraced in front of all creation. Allaah ﷻ has promised that He will convert many sins into righteous deeds, so that He can conceal the evil of sin with the clothing of goodness; on condition that one dies with imaan.

Mullah Ali Qaari ﷺ said, "Al-Ghaffaar ﷻ is that Being who conceals the weaknesses and sins of His slaves in this world by placing a veil on them, and in the hereafter by overlooking and not punishing them." (Mirqaat)

Sheikh Sa'di ﷺ says, "Al-Afuwwu, Al-Ghafoor and Al-Ghaffaar is that Being who was always and will always be known by the quality of forgiving, and who is distinguished by pardoning and overlooking the faults of His ﷻ slaves. Everyone is in need of His ﷻ forgiveness and pardoning just as they are in need of His ﷻ mercy and compassion. He ﷻ has promised His forgiveness and pardon to the one who fulfills its

conditions. Allaah ﷻ says, 'And I forgive in abundance the one who repents and believes, does good actions, and then remains on the straight road." (Taahaa)

Allaah ﷻ says,

وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللّهُ

None can forgive sins but Allaah. (Aal-Imraan)

In this verse, we learn that forgiveness of sins lies only in the control of Allaah ﷻ and not in the control of any nabi, walee, angel, etc.

How beautiful is the dua of Ibraahim bin Adham ؒ:

الهى عبدك العاصى أتاكا مقرّ بالذنوب و قد دعاكا

فان تغفر فانت لذاك اهلٌ و ان تطرد فمن يرحم سواكا

O my Allaah! Your sinful slave has come to You, confessing his sins and supplicating before You.

If You forgive, then only You are worthy of it, and If You repel us, then besides You, who will have mercy?

Some pious people have stated that Allaah ﷻ is:

Al-Ghaafir - After a slave makes sincere repentance, He ﷻ forgives his sins and He ﷻ destroys all evidence of it from His files.

Al-Ghafoor - He ﷻ makes the angels also forget his evil actions

Al-Ghaffaar - He ﷻ makes the person also forget that sin as if he had never perpetrated that sin."

Some others have stated, "Allaah ﷻ has three attributive names: 1.) Ghaafir 2.) Ghafoor 3.) Ghaffaar.

Three descriptive words have been used for man: 1.) Zaalim 2.) Zaloom 3.) Zallaam.

From here, we understand that no matter what wrong man does, the forgiveness of Allaah ﷻ is present. It is only for man to ask.

If man is zaalim (oppressor), then Allaah ﷻ is Ghaafir (Forgiving). If man is zaloom (great oppressor), then Allaah ﷻ is Ghafoor (All-Forgiving). If man is zallaam (very great oppressor), then Allaah ﷻ is Ghaffaar (One who forgives in great abundance)."

AL-QAHHAAR ﷻ (THE BEING WHO CONROLS EVERYTHING/ SUBJUGATORﷻ)

In the Arabic language, the meaning of 'qahhaar' is the one who overpowers. Thus the one who has dominance over everything is called Al-Qahhaar ﷻ i.e. everything is subservient to Him and He dominates everything.

هو الذى لا موجود الا هو مسخر تحت قهره و قدرته، عاجز في قبضته

Al-Qahhaar ﷻ is that Being under whose control and power all things existent are subservient to, and are completely without power and strength, due to being under His control. Whatever Al-Qahhaar ﷻ wants from them, He makes them do.

This is manifested in different ways in the creation:

a.) Existence and non-existence of every creation is under His control.

b.) The celestial bodies are extremely huge. Allaah ﷻ keeps them in their place and does not allow them to move from their entres. Allaah ﷻ states, "Allaah ﷻ (without any outward pillars) grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him." (Faatir)

c.) Physical bodies are generally composed of sand, water, air and fire. These four elements naturally do not like to be blended together. It is only the perfect power of Allaah ﷻ which keeps them blended so that they do not separate.

d.) The soul is a luminous delicate creation, which is completely free of matter. Allaah ﷻ, through His perfect power has joined the soul with

the physical body which is dark and dense, the complete opposite; and He does not allow them to separate.
e.) Great and powerful kings have passed in history, but Allaah ﷻ's quality of subjugation made them completely helpless by sicknesses and death. In spite of great efforts to save themselves, they were forced to affirm the might and glory of Allaah ﷻ.

f.) Man's intellect is always attempting to investigate all matters, however it is completely helpless when trying to understand the reality of Allaah's Being. This also establishes the great quality of His subjugation and invincibility.

g.) We see daily that everything in the world is under His control. So many times, man desires to do something, but he cannot do anything contrary to the intention of Allaah ﷻ. Ali ؓ said, "I have recognized my Creator by the nullifying of my intentions.

When Amr ibn Aas ؓ conquered Egypt, then the inhabitants of Egypt came to him at the beginning of one of their months called "Bunah" and said, "Amir Saheb! We carry out a certain ritual at the Nile River. By not doing so, the river will not flow."
Amr ؓ asked, "What is this ritual?"

They answered, "When twelve nights of the month pass, then we seek a virgin girl who is the solo child of her parents. We satisfy her parents, dress her up in the finest of clothing and jewellery, and throw her in this Nile River."

Amr ؓ said, "This action cannot occur in Islam because Islam brings to an end to all past incorrect practices." The inhabitants of Egypt waited for three months – "Bunah, Abeeb and Masri". Gradually, the water of the Nile River came to a standstill. Seeing this, these people intended to

leave Egypt and reside elsewhere. When Amr ﷺ saw this, he wrote a letter to Umar bin Khattab ﷺ. Umar ﷺ replied to him, “You have acted correctly. Islam brings an end to all former incorrect customs. I am sending a letter to you. When you receive my letter, throw it into the river.” When the letter reached Amr ﷺ, he opened it. It contained the following contents:

فِانْ كُنتَ تَجْرِىْ مِنْ قِبَلِك فَلَا تَجْرِ وَ اِنْ كان الواحد القهار يُجْرِيكَ فَنَسْأَلُ اللهَ الواحد القهارَ اَنْ يُجْرِيَكَ

From the slave of Allaah, Amirul Mu’mineen Umar ﷺ to the River Nile in Egypt. If you flow by your own will, then do not flow. If Allaah ﷻ who is One, and Overpowering make you flow, then we ask that Allaah ﷻ who is One and Overpowering that He causes you to flow.

Amr ﷺ threw this paper into the Nile River one day before their day of celebration. On the other side, the people of Egypt had already completed preparations to migrate, since all their farming and livelihood was solely dependent on the water of the Nile River. On the morning of their celebration, the people saw that the water in the Nile River was flowing sixteen hand-spans high. In this way, Allaah ﷻ ended this evil custom of the people of Egypt. (From that day till today, the Nile River has continued to flow). (Al-Bidaayah Wan-Nihaayah)

From here we learn that whoever has conviction in One Allaah, who has no partner, in His ﷻ being invincible and overpowering, and he invites all the people of the world towards Him ﷻ, then Allaah ﷻ makes the creation such as the river subservient to him.

AL-WAHHAAB ﷻ (THE BOUNTIFUL GIVERﷻ)

Hibah in Arabic refers to making someone the owner of some item without taking any recompense. Besides Allaah ﷻ, no one else can really give a hibah (gift), since there are two fundamentals in gifts: 1.) to make some-one the owner 2.) not to take any recompense. These two qualities are impossible for a human being. Firstly, man owns nothing in reality as he is the servant of Allaah ﷻ, so how can he make some-one else the owner. Secondly, whatever man does is based on some benefit, whether worldly or with regards to the hereafter. Either a person desires praise, love, honour, safety from criticism, rewards in the Hereafter or the love of Allaah ﷻ. Something is definitely desired. Nothing is done without a purpose. On the other hand, Allaah ﷻ owns everything. Therefore, He can grant ownership to whomsoever He pleases. Secondly, Allaah ﷻ is completely independent. He ﷻ is not in need of any recompense or reward. Therefore, hibah can only be the action of this Independent Being.

If, metaphorically, we accept a human to be a waahib in some items, then too his quality is extremely limited. Bringing things from non-existence to existence, granting cure to the ill, granting children, give guidance to misguided people are such matters which can only be granted by Allaah ﷻ. The bounties of Allaah ﷻ are so many which cannot be enumerated. Allaah ﷻ states, "And if you count the bounties of Allaah ﷻ, you will not be able to do so." In another verse, Allaah ﷻ states,

وَ ما بكم من نِعْمَةٍ فَمِنَ اللهِ

Whatever bounties are by you, is from Allaah ﷻ. (Nahl)

Some have stated, "Al-Wahhaab ﷻ is that Being who showers His many bounties upon us without anyone being worthy of it (i.e. it is only the favour and kindness of Allaah ﷻ)."

The granter of everything is Al-Wahhaab ﷻ. Whatever favours man has been bestowed with in reality has come from Allaah ﷻ. Although we outwardly see various other means of attaining bounties, in reality Allaah ﷻ alone is the benefactor, who rains down His ﷻ bounties upon His ﷻ slaves on the slightest pretext.

Explaining the difference between the creator and the creation, Allaamah Khattaabi ﷺ states**, "**Any person that gifts some material possession to another is termed as waahib (a giver of a gift). However he cannot be called wahhaab because Al-Wahhaab ﷻ is that Being
1) whose favours and gifts are of different types
2) whose favours and bounties are plentiful to such an extent that they are never exhausted
3) who grants without seeking remuneration or recompense

The creation is only capable of giving monetary gifts occasionally. They cannot cure a sick person, nor can they grant a child to a barren woman, guidance to a misguided person, and ease to a distressed person (Thus, none of the creation can be termed as Wahhaab). Allaah ﷻ alone is Al-Wahhaab, who has full control and power over all these actions. His ﷻ generosity encompasses all creation and His bounties and gifts continuously pour down without any barrier."

It has been narrated regarding one of our pious predecessors that a certain minister sent to him so many gifts that it would suffice for a period of one year. He said to the messenger, "Return to your master and inform him that I am in the care of such a Master that even if He is angry with me, then too He will not remove His support from me (whereas if the worldly kings and ministers become upset, they will not feel difficult in taking back and asking for past favours which they had bestowed one with).

AR-RAZZAAQ ﷻ (THE PROVIDERﷻ)

Literally, rizq refers to that by which some form of benefit is acquired. Dawood ﷺ recited the following in one of his supplications:

يَا رَازِقَ الْبُغَاثِ فِي عَشِّه

O the Sustainer of the baby crow in its nest!

When the egg of the crow breaks open, and the baby emerges, the colour of the baby is white. The mother dislikes the child and flies away, leaving the child. Soon flies and mosquitoes come and sit on the baby crow. These become the sustenance of the baby crow. Eventually, hair starts growing on the baby and the black colour becomes manifest. The mother returns, and seeing the colour, becomes attached to the child and begins nurturing the baby.

Allaamah Khattaabi ﷺ said, "Ar-Razzaaq ﷻ is that being who has taken the responsibility of sustenance and who tends to every soul with that nourishment which will keep it in existence. His ﷻ mercy and sustenance encompasses all of creation. He ﷻ does not single out only some for sustenance (e.g. only to a believer and not to a disbeliever or only to a friend and not to an enemy. Allaah ﷻ sends sustenance to a weak person who has no skill and no means of livelihood as He ﷻ sends to a strong and able person. Allaah ﷻ states:

وَ كَاَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللّٰهُ يَرْزُقُهَا وَ اِيَّاكُمْ

How many creatures there are which cannot carry their sustenance. Allaah ﷻ sustains them and you. (Ankaboot)

Ar-Razzaaq ﷻ grants two types of sustenance:

1.) One sustenance is that given to the people of the world by Allaah ﷻ by means of His servants and messengers. This is also of two known types: the one is sustenance of the heart which is knowledge and iman and the other is sustenance provided for their bodies. This is halaal

sustenance and our Rabb is Ar-Razzaaaq ﷻ and kind on those who perform acts of righteousness.

2.) The second type is sending of food into the limbs, into its passages, according to a set measure. This can be from halaal or haraam, both of these are sustenance. Allaah ﷻ is everyone's sustainer in this regard. He ﷻ grants to all without specifying.

While reciting the beautiful names of Allaah ﷻ, an aarif (one who has recognized Allaah ﷻ) said spontaneously,

منذ عرفت خالقى ما شككت فى رزقي

From the time I recognized my creator, I never had doubt and concern over my sustenance.

Allaah ﷻ has taken the responsibility of providing sustenance to man, predators, birds, insects and land and water animals, as He has mentioned,

وَ مَا مِنْ دَابَّةٍ فِى الْاَرْضِ اِلَّا عَلى اللهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلٌّ فِيْ كِتَابٍ مُبِيْنٍ

And there is no living creature on the surface of the earth except that Allaah ﷻ has taken responsibility for its sustenance. (For sending of sustenance, knowledge is necessary). He knows their permanent and temporary residence." (There, He ﷻ bestows their sustenance to them. And even though everything is in His ﷻ knowledge, together with this,) everything is written in an open book (i.e. Lowhe Mahfooz). (Hud)

We invite 100 people to our house. As a precautionary measure, we prepare for 110 people. Then why, (Allaah forbid!) do we regard the system of Allaah ﷻ so weak! If He ﷻ is able to arrange for the creation of 100,000 new-born babies, can He ﷻ not make arrangements for their food? He ﷻ has created hunger and He ﷻ has created the system of satiating hunger. The child has not yet come out of the womb of the mother, and the blood is already present for the formation of food.

When a child grows bigger, it is granted the habit of crying for his sustenance.

Ar-Razzaaq ﷻ grants milk teeth to this infant, which is temporary. As the child grows, these milk teeth begin to fall off, and are gradually replaced by permanent teeth. The milk teeth number twenty, five on each upper and lower side, right, and left. These teeth remain till the age of six. During this time, a molar is formed all around, bringing the total number to twenty four. Thereafter, the front teeth fall off, and are replaced. As time progresses, the number of teeth total twenty-eight. At the age of 17 or 18, the wisdom teeth emerge, bringing the total number of teeth to thirty-two.

As food enters the stomach, the acid there-in destroys the different types of germs present in the food. This acid is so powerful that it causes effect to all the food consumed, but the stomach remains safe from its effects, since around the stomach lining, there exists a sticky and glutinous layer, which does not allow the acid to cause any effect to the stomach. Within the stomach there are approximately 350 million glands, which expel the special chemical matter.

Ar-Razzaaq ﷻ has created sustenance in the air for the birds, and in the water for the water animals. The camel resides in such places where there is not an abundance of water and vegetation. Allaahﷻ has placed a cache of water and fat in its body, so that at the time of necessity, it can assist it. In fact, every animal's body fat has been created such, that if food is not attained, it can melt and dissolve, transforming into food, thus conserving the meat of the body.

AL-FATTAAH ﷻ (THE BEING WHO OPENS THE DOORS OF MERCY FOR ALL ﷻ)

Fath refers to opening a door. That is why a key is referred to as miftaah (instrument to open.) Thus, Al-Fattaah ﷻ is that Being who opens the doors of sustenance and mercy for His ﷻ servants. He ﷻ solves their matters of intricacies and opens avenues for them. He ﷻ opens their hearts and their internal eyes, so that they can recognize the truth. Another person has stated, "Al-Fattaah ﷻ is that Being who does not close the doors of bounties due to sin and He ﷻ does not halt bestowing favours on man by him forgetting Allaah ﷻ."

Others have said,
"Al-Fattaah is that Being who opens the hearts of the believers with His recognition and He ﷻ opens the doors of His forgiveness for the sinners.
Al-Fattaah ﷻ is He who (opens) solves all difficulties and problems.
Al-Fattaah ﷻ is He who opens the heart for the acceptance of truth.
Al-Fattaah ﷻ is He who makes knowledge flow on the tongues.
Al-Fattaah ﷻ is He who removes the veils from the eyes by means of knowledge.
Al-Fattaah ﷻ is He who judges between the people of truth and falsehood.
Al-Fattaah ﷻ is He who makes apparent the truth of the truthful ones and who exposes to all the reality of the liars.

Allamah Khattaabi states, "Al-Fattaah is the Being who arbitrates between His servants." This is because He opens and separates the truth from falsehood.

Ahmad Ibn Abu Ghaalib ﷺ was a pious person of the sixth century. People would come to him generally to request for duaas. Once a

person came to him and said regarding a certain item, “Ask so-and-so to give me that item.” Ahmed ﷺ said, “My brother! Stand with me! Why don’t we perform two raka’ts of salaah and ask Allaah ﷻ only? Why should an open door be left and why should we turn to closed doors?” Definitely the doors of Al-Fattaah ﷻ are open at every moment. It is due to the weakness of our imaan and conviction that we desert His door, and we stand disgraced by the closed doors of the creation.

The famous taabi’i, Ataa Ibn Abi Rabaah ﷺ says, “Once, Taaoos saw me going to a governor. He said to me,

... يَا عَطَاءُ! إِيَّاكَ أَنْ تَرْفَعَ حَوَائِجَكَ إِلٰى مَنْ أَغْلَقَ فِيْ وَجهِكَ بَابَه

وَأَقَامَ دُوْنَكَ حُجَّابَه

وَ إِنَّمَا اطْلُبْهَا مِمَّنْ أَشْرَعَ لَكَ أَبْوَابُه

وَطَالَبَكَ بِأَنْ تَدْعُوَهُ ... وَوَعَدَكَ بِالإِجَابَة

O Ataa, abstain from placing your needs before the one who will close his door in your face .... and he who has kept door keepers at his door .Only ask of your need to the one who has kept His doors open for you. He ﷻ asks you to call to Him ﷻ, and He ﷻ has promised to answer you (i.e. to accept your duas).

AL-ALEEM ﷻ (THE BEING WHO IS ALL-KNOWING ﷻ)

Allaah ﷻ is that Being whose knowledge encompasses the outward and inward, the open and the hidden, the necessary, probable and the impossible, the upper and the lower, the past, present and future. Allaah ﷻ has always known and will always know what has happened and what will happen. Nothing in the heavens and earth is hidden from Him ﷻ. His ﷻ knowledge encompasses all things, their external and internal, their intricacies, and that which is apparent in the most perfect manner. Allaah ﷻ knows whatever the hearts of His creation conceal i.e. imaan, kufr, truth, falsehood, good, evil and those things which people want to conceal in their hearts which as yet they have not thought of. Allaah ﷻ has mentioned,

إِنَّ اللهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِى الْأَرْضِ وَ لَا فِى السَّمَآءِ

Verily, nothing in the earth and in the heavens is hidden away from Allaah ﷻ. (Aal-Imraan)

In this verse, the all-encompassing knowledge of Allaah ﷻ is mentioned, showing that no atom in the universe is concealed from Him ﷻ. In Surah An'aam, extra detail has been mentioned:

وَهُوَ اللّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

And He is Allaah, in the heavens and earth (i.e. He is the only deity, master and sustainer of the whole universe). He knows that which you hide and which you make apparent and He knows that which you earn.

When His rule extends over the heavens and earth, and without any intermediary, He is fully aware of every concealed and open thing, and the inward and outward, major and minor actions of every person, then the worshipper is not in need of attributing any partner with Allaah ﷻ in His worship and in seeking help from Him.

The following supplication makes manifest the quality of Allaah ﷻ being Al-Aleem ﷻ. We should continuously recite this duaa, and we should also continuously read its translation with contemplation.

يَا مَنْ لَا تَرَاهُ الْعُيُونُ، وَلَا تُخَالِطُهُ الظُّنُونُ، وَلَا يَصِفُهُ الْوَاصِفُونَ، وَلَا تُغَيِّرُهُ الْحَوَادِثُ، وَلَا يَخْشَى الدَّوَائِرَ، يَعْلَمُ مَثَاقِيلَ الْجِبَالِ، وَمَكَايِيلَ الْبِحَارِ، وَعَدَدَ قَطْرِ الْأَمْطَارِ، وَعَدَدَ وَرَقِ الْأَشْجَارِ، وَعَدَدَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ، وَأَشْرَقَ عَلَيْهِ النَّهَارُ، لَا تُوَارِي مِنْهُ سَمَاءٌ سَمَاءً، وَلَا أَرْضٌ أَرْضًا، وَلَا بَحْرٌ مَا فِي قَعْرِهِ، وَلَا جَبَلٌ مَا فِي وَعْرِهِ، اجْعَلْ خَيْرَ عُمُرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَخَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ فِيهِ

O that Being who eyes cannot see, who minds cannot fathom, who praises cannot fully praise, who the vicissitudes of time cannot change, and He ﷻ who does not fear the passing of time, the one who knows the weight of mountains, the measurement of oceans, the number of raindrops, the number of leaves on the trees, the number of all those things upon which the night darkens, and upon which the day shines, that Being from whom one heaven cannot conceal another heaven, nor one earth another earth, that Being from whom the ocean cannot conceal what is in its depths and the mountains cannot conceal what it in its caves; make the best portion of my life my last portion and my best action my final one and my best day the day in which I meet You.
(Mu'jamul-Awsat of Tabraani)

The difference between Allaah's knowledge and man's knowledge

1.) Allaah ﷻ's knowledge is one, in which every matter is known equally; whereas man's knowledge is different, since man is in need of different types of knowledge with regards to different things.

2.) Allaah ﷻ's knowledge never changes, whilst man's knowledge is in a constant state of flux.

3.) Allaah ﷻ's knowledge is intrinsic, and not acquired; whereas the knowledge of man is acquired through senses.

4.) It is impossible for Allaah ﷻ's knowledge to terminate, whereas man's knowledge can terminate.

5.) Some knowledge of Allaah ﷻ cannot prevent Him from having other knowledge; whereas this is not the case with man.

6.) Allaah ﷻ's knowledge is infinite, whereas man's knowledge is finite and limited.

AL-QAABIDH ﷻ AL-BAASIT ﷻ (THE BEING WHO RESTRICTS ﷻ) (THE BEING WHO EXPANDS ﷻ)

Mullaa Ali Qaari ﷺ has mentioned, “Allaah ﷻ restricts and expands in everything i.e. character, sustenance, outward forms and souls. When Allaah ﷻ wants to restrict something, then no power can make it expand. When He ﷻ wants to expand, then nothing can prevent Him.” (Mirqaat)

والله يقبض و يبسط اى فى كل شيء من الاخلاق والأرزاق والاشباح والارواح اذا قبض فلا طاقة و اذا يبسط فلا فاقة

Allaah ﷻ states,

وَاللّٰهُ يَقْبِضُ وَيَبْسُطُ

And Allaah restricts and expands. (Baqarah verse 245)

It is necessary to mention these two names together, to show that Allaah ﷻ has full power over opposing forces. These two names encompass all existent things. A few examples are:

1.) Sustenance - Allaah ﷻ states, “Allaah ﷻ restricts and expands sustenance for whomsoever He wishes.” This is based on His divine wisdom and planning. At times, Allaah ﷻ loves a servant and knows that if he is granted more sustenance, it will lead to his destruction. Allaah ﷻ states, “If Allaah expands sustenance for His servants, they would have caused oppression in the land.” (Shoora verse 27)

All wealth and poverty lies in the control of Al-Qaabidh ﷻ and Al-Baasit ﷻ and to Him do we all have to return one day. Making a pauper a king, snatching away a kingdom from a king, making a strong person weak and a weak person strong, is all in the control of Al-Qaabidh ﷻ and Al-Baasit ﷻ.

Imam Ahmad ibn Ishaaq ibn Yahyaa Raawandi ﷺ has so aptly stated, “How many intelligent people there are on whom the means of

sustenance are straitened. And how many ignorant people there are (unaware of any method of earning livelihood), whom you will see with an abundance of sustenance. This has left the minds of people amazed and it has made a knowledgeable skilled person a disbeliever." (Mukhtasarul-Ma'aani)

This is that thing which strengthens the heart of a weak believer that the treasures of sustenance are in the control of that Being who is Al-Qaabidh ﷻ and Al-Baasit ﷻ.

The Qur'an explains this point to us in the incident of Taalut. When the Bani Israeel requested Hadhrat Shamuel ؑ to appoint a king over them with whom they could join and fight the enemy, then Allaah ﷻ made Taalut their leader. He was a poor and hard-working man. In the eyes of the Bani Israeel, he was not fit for ruler ship. However, Allaah ﷻ said,

وَاللّٰهُ يُؤْتِى مُلْكَه مَنْ يَشَاءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ

And Allaah ﷻ grants His monarchy to whomsoever He wishes. And Allaah is Bountiful All-Knowing. (Baqarah)

Being well to do or not is neither based on one's level of intelligence nor on one's abilities and capabilities. This is solely the grace of Allaah ﷻ, on whomsoever He wishes, and in whichever condition He keeps his slaves.

2.) Clouds – Allaah ﷻ gathers water together to form clouds and then spreads them out.

اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاء كَيْفَ يَشَاء وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَن يَشَاء مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

Allah is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice! (Room)

3.) Shade and light – Allaah ﷻ spreads out the shadow in the morning and gathers it till midday. Then He ﷻ spreads it again till sunset.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاء لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا

Have you not seen how your Sustainer spread the shadow. If He willed, He could have made it still. Then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow]. Then We withdraw it to Us a gradual concealed withdrawal. (Furqaan)

4.) Souls - Al-Qaabidh ﷻ and Al-Baasit ﷻ is that Being who seizes the soul from the person at the time of death and who spreads the soul in the body at the time of giving life.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Allaah takes away the lives when the time for their death arrives, and those that do not die, He takes them away in their sleep. Then He withholds those upon whom He decreed death and conveys others till an appointed time. In this are signs for those who ponder. (Zumur)

5.) Heart - At times the heart is restricted for misguidance or opened up for guidance; and at times this expanding and restricting is with regards to fear and hope.

AL-KHAAFIDH ﷻ AR-RAAFI'' ﷻ (THE BEING WHO LOWERS ﷻ) (THE BEING WHO RAISES ﷻ)

Allaamah Tibi states defines Al-Khaafidh ﷻ and Ar-Raafi' ﷻ:

1) He ﷻ is that Being who raises and lowers the scales of justice

2) He ﷻ is that Being who lowers the disbelievers by humiliating and disgracing them, and He ﷻ raises the believers by aiding and honouring them

3) He ﷻ is that Being who lowers His enemies by distancing them from His proximity, and He ﷻ raises His ﷻ friends by granting them close proximity

4.) He ﷻ is that Being who lowers the wretched ones by misguiding them and sealing their hearts and He ﷻ raises the fortunate ones by granting them guidance and the ability to follow it.

Ar-Raafee' ﷻ is that Being who elevates whomsoever He wishes. He ﷻ assists whoever He wishes and places them on the right path. He ﷻ grants closeness to which ever person He desires, increases their rank and allows them to reach the rank of the close angels.

Al-Khaafidh ﷻ is that Being who degrades whomsoever He wishes. He ﷻ deprives whoever He wishes from success in the hereafter. He ﷻ lowers the rank of whichever person He desires, and makes them reach the rank of the lowest of the low.

Ar-Raafi' ﷻ has created all high things e.g. He ﷻ has granted the head in our bodies a raised position, due to which it rules the entire body. The feet have been placed below, thus it is compelled to follow the command of the head. Similarly, every lower thing is commanded to follow something or someone higher. Ar-Raafi' ﷻ has also granted high positions to the leaders and rulers. Thus they rule over their subjects,

since Allaah ﷻ has placed the subjects lower in comparison to their leaders. Similarly, there are many stages of raising and lowering.

Al-Khaafidh ﷻ has made the earth low just as He ﷻ has granted loftiness to the skies. On this low ground He ﷻ has created lofty mountains, in which He ﷻ has created caves and deep crevices. In these depths, He ﷻ has created different forms of His creation, and has filled it with minerals and gems. In the depths of the earth, He ﷻ has also created so many different forms of objects and animals. He ﷻ has filled the depths of the oceans with His ﷻ creation so much so that under the ice of the Atlantic, Al-Khaafidh ﷻ has placed different forms of His creation in every layer. In short, Allaah ﷻ has placed lowliness and loftiness in everything.

Abu Dardaa ؓ narrates that Rasulullaah ﷺ said regarding the Quraanic verse: (كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ) (Every moment, He is in a different splendour – Surah Rahmaan)

Amongst the works of Allaah ﷻ is that He ﷻ forgives sins, removes calamaties, raises nations and degrades others.

Ar-Raafi' ﷻ has created seven heavens. He ﷻ has granted superiority to the top-most one, whereas the matter of all of them is the same.
He ﷻ has given virtue to Jannatul Firdaws over all the other places of Jannah. He ﷻ has given virtue to Jibraaeel ؑ, Mikaaeel ؑ and Israafil ؑ over the other angels.

Then He ﷻ has granted virtue to the progeny of Ismail ؑ over all others, then the Quraysh over all other tribes, Banu Haashim over the other Quraysh tribes and the leader of mankind, Sayyidina Rasulullah ﷺ over all creation.

In a similar manner, He ﷻ has granted virtue to the sahaabah ﷺ and the other pious predecessors of the ummah over all other Muslims. This is all the result of the choice and preference of Ar-Raafi' ﷻ.

Likewise, giving virtue to certain places over others and certain days and nights over others is all the effect of Allaah ﷻ's selection and tendency. In short, the actual yard stick of having greater and less virtue in the whole universe, is the choice and discretion of Allaah ﷻ.

وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ

And Your Sustainer creates that which He desires and He chooses.
(Qasas)

One meaning of this verse is that the word " **يختار** – chooses" refers to the fact that Allaah ﷻ chooses from His creation whomsoever He ﷻ wishes to grant respect and honour. In short, Al-Khaafidh ﷻ and Ar-Raafi' ﷻ has choice in all matters.

AL-MUIZZ ﷻ AL-MUDHILL ﷻ (THE ONE WHO HONOURSﷻ, THE ONE WHO DISGRACES ﷻ)

Some pious people have stated,

Al-Muizz ﷻ is that Being who honours His ﷻ friends by His ﷻ protection, then He ﷻ forgives them by His ﷻ mercy, thereafter he transfers them to the house of honour i.e. Jannah and honours them with His ﷻ vision and spectacle.

Al-Mudhill ﷻ is that Being who disgraces His ﷻ enemies by depriving them of His ﷻ recognition and engaging them in His ﷻ disobedience, thereafter He ﷻ transfers them to the house of punishment i.e. Jahannam and disgraces them by repelling and distancing Himself from them.

Honour and disgrace is only from Allaah ﷻ. He ﷻ has stated,

وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ

You honour whomsoever You wish and You disgrace whomsoever You wishes. (Aal-Imraan)

Al-Muizz ﷻ has made man the most honorable. Amongst them also there are innumerable ranks of honour. The most honorable according to Allaah ﷻ is a person with taqwaa i.e. a person who abstains from sins. Allaah ﷻ states in the Qur'aan:

اِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ اَتْقَاكُمْ

Verily the most honorable of you in the sight of Allaah ﷻ is the one who has the most taqwaa. (Hujuraat)

This verse was revealed during the conquest of Makkah Mukarramah when Rasulullaah ﷺ commanded Hadhrat Bilaal ﷺ to call out the adhaan. One from amongst the Quraish of Makkah Mukarramah, who at that time had not accepted Islaam, remarked, "Allaah be praised that

my father passed away before this! He has not been forced to witness this evil day."

Haarith ibn Hishaam retorted, "Did Muhammad ﷺ not find anyone besides the black crow to call out the adhaan in Masjid-e-Haraam?"

Abu Sufyan said, "I do not say anything because I fear that if I say something, the angel of the sky will inform them."

Thereafter, Jibraeel عليه السلام descended and informed Rasulullaah ﷺ of this entire conversation. Rasulullaah ﷺ called them and questioned them upon which they acknowledged their statements. This verse was then revealed which made apparent that in reality the things of honour and respect are eemaan and taqwaa which you people are void of and which Bilaal رضي الله عنه is sated. Therefore, he is the most noble and virtuous person amongst you.

In a narration of Abdullah ibn Umar رضي الله عنه, it is mentioned that on the day of the conquest of Makkah Mukarramah, Rasulullaah ﷺ mounted his camel and made tawaaf (so that all the people could see). On completing the tawaaf, he addressed them in the following words,

"O people, Allaah ﷻ has removed from you the pride and arrogance of the days of ignorance. People are only of two kinds. One is noble and pious. He is noble in the sight of Allaah ﷻ. The other is a sinner and a wretch. He is despicable in the sight of Allaah ﷻ. Then Rasulullah ﷺ read the following verse, "O people verily we created you from male and female and we made you into groups and tribes so that you recognize one another. Verily the most noble of you by Allaah ﷻ is the one who has the most taqwaa." (Tirmidhi)

Ibn Abbaas رضي الله عنه said, "According to the people of this world, honour is another name for wealth and possessions and according to Allaah ﷻ it is taqwaa." Even though Allaah ﷻ has created all of mankind from one mother and father and made all of us brothers, then too He ﷻ has made us into different nations and tribes. The wisdom underlying this is

that identification and recognition of people would be easy (e.g. there are two people with the same name. Differentiation can be made by different families). A person can have knowledge of near and far relatives and accordingly can fulfil their shar'i rights. The near and distant relations (those who inherit) can be recognized, which is necessary during distribution of inheritance. The crux of this is that the differences in lineage should be used for recognition of each other, not for boasting.

The basis of most back-biting, criticizing and fault-finding is pride - when a person regards himself great and others low. A person being big or small, honoured or disgraced is not related to family or lineage but how many good qualities, respect and abstinence from sin a person has. Accordingly, he is respected in the sight of Allaah ﷻ. The reality of lineage is that we are all from the progeny of Hadhrat Adam عليه السلام and Hawaa رضي الله عنها. Sheikh, Sayyid, Pathan, Mughal, Farooqee, Siddiqui, Uthmaani, Alawi, Khaalidi, and Ansaari – all their lineage ends at Hadhrat Adam عليه السلام and Hawaa رضي الله عنها. Allaah ﷻ has only placed these families for recognition and identification. The original yardstick for honour, respect, nobility and distinction is not lineage but is purity and taqwaa.

The person who plucks up courage and gets ready to practise Islam, the people of this world will respect him. Honour, in reality, is not by forsaking Islam, but in adopting Islaam. Umar رضي الله عنه said,

انا كنا اَذلِ قومٍ فاعزنا الله بالاسلام فمهما نطلب العزّ بغير ما أعز الله به أذلّنا الله

Verily we were the most disgraced people. Then Allaah ﷻ honoured us by Islam. Whenever we seek honour in those things, besides that which Allaah ﷻ honoured us with, Allaah ﷻ will disgrace us. (Haakim)

AS-SAMEE' ﷻ (THE BEING WHO HEARS ALL ﷻ)

As-Samee' ﷻ is All-Hearing, free from all known specification. His ﷻ hearing is not similar to the hearing of His ﷻ creation. Allaah ﷻ is not in need of any limbs to hear, and His hearing encompasses the entire creation at once.

Ayeshaa ﵂ states, "Pure is that Being whose power of hearing encompasses the sounds of all creation. By Allaah, a woman came complaining to Nabi ﷺ about her husband while I was in the corner of the house. Some of her speech was concealed from me (i.e. in spite of being so near, I could not clearly hear her speech. However, Allaah ﷻ heard her). He ﷻ then revealed this verse,

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِی تُجَادِلُكَ فِي زَوْجِهَا وَ تَشْتَكِی اِلَی اللّٰهِ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا اِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ

Definitely Allaah ﷻ has heard the speech of that woman who was arguing with you regarding her husband and who complained to Allaah ﷻ (of her worry and grief). Allaah ﷻ heard the conversation of both of you. And Allaah is All-Hearing and All-Seeing. (Mujaadalah) (Bukhaari)

It is completely incorrect to evaluate Allaah ﷻ with the kings of the world. Kings need intermediaries for their subjects because they cannot listen to all the demands of all of them, and neither can every person directly speak to them. On the other hand, Allaah ﷻ's status is this that every single sound of all the humans, angels, jinns and animals in the world can be equally heard by Him ﷻ just as He ﷻ is listening to only one person and all else are quiet. In a hadith, it is mentioned that Allaah ﷻ even hears the sound of a black ant moving on a black stone on a dark night. Then, every person cannot gain entrance to the king. However,

Allaah ﷻ is such that He ﷻ is closer to every person than their jugular vein. Once the Sahabahﷺ said to Nabi ﷺ:

اَ قَرِيْبٌ رَبُّنَا فَنُنَاجِيهِ اَمْ بَعِيدٌ فَنُنَادِيْه

Is our Sustainer close to us that we should call out to Him softly, or is He far that we should call out to Him loudly?

On this occasion, the following verse of the Qur'aan was revealed:

وَ اِذَا سَأَلَكَ عِبَادِي عَنِّى فَاِنِّى قَرِيبٌ أُجِيْبُ دَعْوَةَ الدّاعِ اِذَا دَعَانِ

And when My slaves ask you (Nabi ﷺ) regarding Me (that am I close or far) then (inform them that) I am close. I answer the call of the caller when he calls out to Me. (Baqarah)

As-Sami' ﷻ hears the duas of His ﷻ servants and He ﷻ sees their weakness and helplessness. He ﷻ hears all the complaints, requests, and needs. No matter how low or foolish speech is uttered, He hears it, understands it, accepts it, and grants everyone their needs and necessities. Then too, no shortage is found in His ﷻ treasuries.

Therefore, going to anyone besides Him ﷻ and seeking needs from anyone else is a foolish and ignorant action – especially going to the graves and tombs of saints and asking them for one's needs. Those who could not hear the voices of all during their lifetime; and if they could hear, then they could not answer; and if they could answer, then they could not give, then after their demise what can they give? Therefore shirk (polytheism) is such a major error.

Never inform the creation of your needs and only ask As-Samee' ﷻ. Perform nafl salaah, stretch out your hands before Him ﷻ and beg solely from Him ﷻ. One pious person has beautifully stated:

جوکتا در در پھرے سارے در در دُر دُرہے اور جو ایک ہی در کا ہے رہے اسے کایے کو دُر دُر

That dog which runs from door to door is driven away ignominiously, and that which remains by one door only, it remains his.

Imam Asbahaani ﷺ has mentioned the difference between the hearing of the Creator (Allaah ﷻ) and the creation, “When man is small, he cannot hear. If he hears, he cannot understand what he hears. When he begins to understand, then he can differentiate between these voices, and he can answer with appropriate words. He can also differentiate between good and evil speech. In spite of this, there are limitations to his hearing. If a voice is sounded far away, he cannot hear it. If a whole group speaks to him at once, he will be unable to hear their speech and answer them. (On the other hand), Allaah ﷻ hears the duaas and supplications of all of creation whether they ask collectively or individually, together with different voices and languages. If the different creation call out to him in different languages, then He ﷻ can hear all of their voices at the same time. Never mind this, even those words which have not as yet been uttered, and are still in the form of thoughts with in the heart, are known by Him ﷻ.

يعلم ما في قلب القائل قبل ان يقول

He ﷻ even knows what is in the heart of the speaker before he utters anything. When someone is unable to express his needs, then Allaah ﷻ knows it and He ﷻ grants whatever is in the person’s heart. The ability of hearing is taken away from creation by death whereas Allaah ﷻ continues to hear and will continue hearing. He ﷻ will bring an end to creation and remain after them. No-one else will remain.

Thus, the hearing of people has no similarity whatsoever with the quality of hearing of Allaah ﷻ. As-Samee’ ﷻ is He who hears the birds and animals. As-Samee’ ﷻ is He whom sounds, hundreds of thousands of languages and countless requests does not cause any disturbance to His hearing. He ﷻ can even hear the dumb and He ﷻ fulfils the needs of all servants. Allaah ﷻ loves that servant who always asks Him ﷻ, requests from Him, humble themselves in His ﷻ presence and have belief that my every letter is reaching His presence and His ﷻ court.

AL-BASEER ﷻ (THE BEING WHO SEES EVERYTHING ﷻ)

Al-Baseer ﷻ is that Being who sees His ﷻ servants, their conditions and their actions. Al-Baseer ﷻ sees everything, even if it is fine and small. Thus He ﷻ can see the walking of a black ant on a dark night on a black stone, and He ﷻ can see what is below the seven earths just as He can see what is above the seven heavens. He ﷻ sees the flowing of food in the limbs and He ﷻ sees the whiteness of the veins very clearly. He ﷻ sees the deceit of the eyes which occurs from the corners and He ﷻ similarly sees the whirling of the eyes. The sight of Al-Baseer ﷻ is perfect. He ﷻ is not in need of eyes to see, His sight encompasses every atom in the universe, and is so perfect that it is impossible to be any more.

When in the heart of man this thought is firmly entrenched that someone is watching me, then this presence of mind will prevent a person from sin. As much presence of mind there is in the heart of Al-Baseer ﷻ, and as much daa'wat (propagation) is given towards this blessed name, then even the thought of sin will cause one to tremble and the enjoyment of one's worship and duas will increase manifold.

A thief placed his child in a madrasah. The teacher, daily after lessons, used to mentally nurture his students. Once he spoke of Al-Baseer ﷻ that He is that Being who sees everything and we cannot hide anywhere from Him. Allaah ﷻ sees everyone, at all times in all places.

Once, this thief went on a journey, accompanied by his son. When they passed by a vineyard, the father's heart became tempted, and he desired to eat some grapes. He placed his son at one place and said, "Son, stand here and look around. If any person comes, then inform

me." When he stood up to break the grapes and he had just about reached the vine, when his son started shouting,

يا ابى يا ابي احدٌ يَرَانَا

O my father, O my father, someone is watching us.

The father, on hearing this, ran back. When he came to his son, he looked around and could not see anyone. He enquired, "Who is looking?" The son replied, "O beloved father, if no human is looking, then the creator and sustainer of humans is looking". The father was so affected by these words that he repented from stealing forever.

Once, Umar ﷺ was patrolling a certain alley at night. In one house, an old mother was speaking to her daughter. Umarﷺ listened and realized that this old woman was asking her daughter if the goat gave milk. The daughter replied in the affirmative.

The mother then asked, "How much milk did it give?" The daughter replied, "A little bit." The mother said, "Those who ask will want the full amount, therefore add water to it." The daughter said, "Ameer-ul-Mu'mineen has prohibited us from mixing milk with water, therefore I cannot add water." The old lady said, "Ameer-ul-Mu'mineen is not watching us." The daughter replied, "Mother, if Ameer-ul-Mu'mineen is not seeing us, then the creator and sustainer of Ameer-ul-Mu'mineen is watching us."

Umarﷺ heard this conversation and returned home. In the morning, he sent for this old woman and her daughter. He cautioned the old woman. Due to this girl's piety, he desired that she become his daughter-in-law. He sent a proposal on behalf of his son and she became his daughter-in-law. It is this same woman who thereafter became the maternal grandmother of Umar ibn Abdul Azeez ﷺ. It is this imaan whose effect Allaah ﷻ sends through children and one's progeny.

AL-HAKAM ﷻ (THE BEING WHOSE DECISION IS DECISIVE ﷻ)

The name of Al-Hakam ﷻ encompasses within it all the lofty qualities and the beautiful name (of Allaah ﷻ) because only that Being can pass decisions who is seeing, hearing, having knowledge, being aware etc. Whoever does not possess these qualities will not be referred to as Al-Hakam ﷻ.

Allaah ﷻ is Al-Hakam (judge and decider) between His servants in this world and the hereafter in outward and inward matters. Allaah ﷻ is Al-Hakam in that things which He has commanded in the shariah and in whatever decisions He has passed regarding His creation whether it be verbally or by action. This is none other but Allaah ﷻ. Therefore, Allaah ﷻ has stated – and His words are the truth:

Only for Him is all praises in this world and the hereafter, and only for Him is hukm (decision/judgement) and towards Him you all will be returned. (Qasas)

Allaah ﷻ is that Being who has created all creation, then with perfect wisdom He ﷻ placed them on different ranks. Everything, according to their abilities have been bestowed different specialties and strengths. He ﷻ has stipulated the different forms of life and death. Without any doubt, Al-Hakam ﷻ has this right in His creation that due to His power, all-encompassing knowledge and perfect wisdom, He ﷻ can make whatever He wants, for whosoever He wants, in whatever condition He wishes, either halaal (permissible) or haraam (impermissible).

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He cannot be questioned regarding that which He has done, and the creation will be questioned.(Ambiyaa)

Al-Hakam ﷻ is that Being that none can repel His decision and show doubt or reluctance in His judgement.

All the decisions of the universe come from the side of Allaah ﷻ. From Allaah ﷻ, when any decision is passed regarding anything in the universe, it will definitely come to pass. In the hereafter also, Allaah ﷻ will pass judgement. In this temporary world, the decision of sustenance, the decision of safety, the decision of good health, the decision of peace and contentment, the decision of death, the decision of life, the decision regarding children, the decision regarding rain from the heavens, and the decision regarding difficulties and problems all come from the side of Allaah ﷻ. Allaahﷻ's knowledge encompasses all of this.

In the world, Allaah ﷻ has passed a decision between truth and falsehood and has made clear that truth will be successful and falsehood a failure. Therefore, the small band of sahaabah ﷺ attained victory over the superpowers of their time and truth became triumphant.

On the Day of Judgement, man will be divided into two groups. The decision of success will be sanctioned for one group. Whoever has passed a life of imaan and taqwaa (piety) for him will be the decision of success and his abode will be Jannah. Whoever has left this world without imaan and good actions, for him will be the decision of failure and his abode will be Jahannam. In short, every person on the day of Qiyaamah will be recompensed according to his actions.

Similarly, the only Being who can decide and pass a decision of good and evil is Allaah ﷻ. Whatever Allaahﷻ has regarded as evil, is in reality evil and whatever Allaah ﷻ has regarded as good, is in reality good.

An excellent prescription for removing worries is to ponder over the meaning of Al-Hakam ﷻ - Whatever Allaahﷻ wants will come to pass. His decision is final. Without His intention, none can cause us harm. Never mind this; none can even wet our hair.

وَ مَا هُمْ بِضَارِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللهِ

And none at all can cause harm to him except by the permission of Allaah ﷻ. (Baqarah)

This verse proves that the decision of harm and benefit lies only in the hands of Allaah ﷻ. Therefore, weep in the court of Al-Hakam ﷻ for the solutions to any problems, because in reality both happiness and problems are from Allaah ﷻ. Even life and death takes place by the command of Allaah ﷻ - if the whole world and all its forces want to kill someone and Allaah ﷻ wishes to keep him alive, then no power can bring about death to that person.

Abdullah Ibn Abbaas ؓ narrates "Once Rasulullah ﷺ was mounted on an animal and he had placed me to sit behind him. After travelling a distance, he turned to me and said, "O my son!"" I replied, "I am present, what is your command?" Rasulullaah ﷺ said, 'Remember Allaah, Allaah will remember you and you will find Him in front of you at every moment. Recognize Allaah ﷻ in times of ease, comfort and happiness, Allaah ﷻ will recognize you in times of distress. When you have to ask, then ask only Allaah, and when you want help, then seek help only from Him. Whatever is going to happen in the world has been written by the pen of taqdeer (predestination). If all of creation get together and make an effort to grant you that benefit which Allaah ﷻ has not placed in your share, then they can never do so; and if they all get together and make an effort to cause you that harm which has not been written for you, then they will not be able to do so. If you can do so that together with conviction (yaqeen), you can have patience and do actions, then do so. If you do not have the power, then be patient because in being patient in matters which are contrary to one's nature, there is great goodness and blessings. And remember that Allaah ﷻ's help is with sabr (steadfastness), with problems there is comfort and with difficulty, there is ease.'" (Tirmidhi)

AL-ADL ﷻ (THE BEING FULL OF JUSTICE ﷻ)

The literal meaning of Al-Adl is equality. Due to this relevancy, judges passing decisions fairly in litigations and court-cases are also called adl (justice). Therefore, adl means to do that action with any person according to what he is worthy of without any excess or deficiency. The scales of justice and fairness must be so fairly balanced that the deepest love and the worst enmity also should not allow the scales of justice to tilt. All these qualities are found in Allaah ﷻ. Thus, He ﷻ is an embodiment of justice and fairness.

Two things are necessary for fairness and justice.

1.) One is to be powerful that none can raise one's head against this person's decision.

2.) The other is to be wise so that one can judge after weighing the matter correctly with wisdom and intelligence, and so that he does not give any decision out-of-place. Thus Allaah ﷻ is Aziz (the All-Powerful) and Hakeem (the All-Wise).

It has been mentioned that Allaah ﷻ's whip is silent. Many times, He ﷻ punishes the oppressors in such a way that even though others do not perceive this punishment, the oppressor knows well that he is receiving punishment for his deeds and he has come under the seizure of Al-Adl ﷻ. This is because in his heart, a certain prick of conscience remains with him all the time which does not leave him at anytime. He tries to divert and amuse himself, but his heart is not entertained. This is also one type of divine punishment.

CO-ORDINATION CREATED BY AL-ADL ﷻ IN THE HUMAN LIMBS

Allaah ﷻ has created the different limbs of man e.g. hands, feet, eyes, nose and ears. In creating these limbs, He ﷻ is Jawwaad (very generous) and in placing them in specific places, He ﷻ is Al-Adl e.g. He ﷻ has

placed the eye in such a place which is much more appropriate compared to any other portion of the body. If He ﷻ had to create it on one's nape, feet, hands, or on top of one's head, then the fear of harm is not concealed from anyone. Similarly, He ﷻ has connected the arms to the shoulders. If He ﷻ had to place them with the head, on the knees or on the hips, then the hindrance they would cause is not in need of any proof.

He has gathered all the sensory organs in the head, since they are the 'spies'. It is necessary for them to be on a place higher than the rest of the body. If they were placed by the foot, for example, then their whole functioning would be defunct. Details of this matter can be made with every limb. However, then this explanation would become too lengthy. In short, understand this much that whichever organ Allaahﷻ has created in whichever place, then this is the most appropriate place. If this organ was placed on the right, left, above or below, then it would have been imperfect, useless, spoilt, or ugly-looking as well as inappropriate. The nose has been created in the middle of the face. If it was created on the forehead or on one cheek, then there would have been deficiency in its present benefits. All of this makes apparent that the human body is a comprehensive and flawless form.

Man can move easily with speed. Ponder slightly that if man was not created in such a perfect and comprehensive manner, and if in his leg there was one long bone, then walking would be one difficult issue for man. Our bodies would have been clumsy and lazy. All our movements would come to a halt. Even sitting would be difficult. In any work where there was pressure on that one leg, it would break easily. Also, the formation of the human skeleton is such which allows for all kinds of movements. Allaah ﷻ has created this skeleton and till now, He ﷻ continues creating its features. Al-Adl ﷻ has created everything perfectly balanced.

AL-LATEEF ﷻ (THE KIND/ KNOWER OF SECRETSﷻ)

Different definitions have been mentioned for this blessed name:

1.) Al-Lateef ﷻ is that Being who deals kindly with His servants i.e. He ﷻ showers kindness onto them in such ways which they don't even know and He creates such means for their needs and works which they can never imagine. Allaahﷻ states,

اَللّٰهُ لَطِيْفٌ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيْزُ

Allaah is very kind to His servants. He grants sustenance to whomsoever He wishes and He is All-Powerful, All-Mighty.(Shoora)

Abdullah Ibn Abbas ﷺ translates Lateef as حفی which means kind. Ikramah ﷺ translates it as بار which means the bestower of favors. Muqaatil ﷺ has stated that Allaah ﷻ is benevolent to all of His servants so much so that in this world, He ﷻ rains down His favours on disbelievers and sinners also. The favours and grace of Allaah ﷻ upon His servants are of countless forms.

Allaah ﷻ's sustenance is general for all of His creation. He ﷻ bestows sustenance to terrestrial as well as aquatic animals and also those animals not known to anyone. Allaah ﷻ has countless forms of sustenance. Sustenance is general for all according to one's necessity of life. Then He ﷻ has different ranks and scales, according to His complete wisdom in the distribution of special types of sustenance. For some, He grants more wealth, to some He grants health and strength, for others He grants knowledge and recognition, and all other forms are also granted and spread out. In this way, every person remains in need of the other. This need leads to mutual assistance and cooperation which is the basis of human civilization.

Ja'far Ibn Muhammad ﷺ has stated, "Regarding sustenance, Allaah ﷻ's mercy and bounty falls on the servant in two ways 1) He ﷻ grants every living being its necessities and sustenance according to its need 2) He ﷻ does not give any person his whole life sustenance at once because looking after it will be difficult and no matter how much you look after it, you cannot save it from rotting and becoming spoilt." (Qurtubi)

2.) One meaning of Lateef in the Arabic language is refined, in opposition to dense i.e. those things which cannot be perceived and understood by the outward senses. Allaah ﷻ is Lateef, since His Being is free from a body and direction, and it is impossible to perceive Him with the five senses.

3.) Al-Lateef ﷻ is that Being from whom nothing is hidden even though it be very small, fine and insignificant i.e. He ﷻ knows the subtleties and fine points of everything. He ﷻ is fully aware of the fine matters of His servants. He ﷻ is completely cognizant of His servants' hidden needs and their distant expediencies. He ﷻ knows very fine and delicate plans and points of wisdom.

Yusuf ﷺ said:

اِنَّ رَبِّیْ لَطِیْفٌ لِّمَا یَشَاءُ اِنه هو الْعَلِیْمُ الْحَکِیْمُ اَیْ لَطِیْفُ التَّدْبِیْرِله

"Verily my Sustainer is Lateef (does according to plan) whatsoever He wishes. Verily He is all-Knowing, All-Wise." (Yusuf) i.e. He ﷻ does His planning and works in such fine ways which are hidden from the gaze of creation and which are beyond one's intelligence.

فاذا اراد حصول شيء سهل اسبابه فحصل و ان كان في غاية البعد عى الحصول

When Allaah ﷻ wishes to give somebody something, then He ﷻ prepares the means; and this reaches the person very easily, even if all of creation gather and become an obstacle in that thing reaching him; and even if attaining that thing is absolutely difficult because when Al-Lateef intends, then all difficulties are removed.

This means that Allaah ﷻ plans and works in such fine ways which are hidden from the gaze of creation and which are beyond one's intelligence.

The whole incident of Surah Yusuf is replete with examples of the manifestation of this name of Al-Lateef ﷻ:

1.) The brothers threw Yusuf ﷺ in the well and intended to destroy him but Al-Lateef ﷻ hauled him out of the well and allowed him to reach the home of the governor of Egypt.

2.) Zulaykha intended to disgrace him by sending him to jail, but Al-Lateef ﷻ, due to His perfect and delicate planning, placed him on the throne of the king.

3.) The brothers intended to separate father from son, but Al-Lateef ﷻ gathered the whole family together.

Therefore, be convinced that when Allah ﷻ intends to do something, He ﷻ does so with such hidden and fine planning, which no mind can ever fathom.

When the servant knows that his Sustainer is characterized with fine knowledge and encompasses every minor and major thing, then he will judge his every statement, action, and movement because verily at every moment He is in front of that Being who is aware of the finest details and who is All-Aware.

اَلَا يَعْلَمُ مَنْ خَلَقَ وَ هُوَ اللَّطِيْفُ الْخَبِيْرُ

What, does the one who created not know? And He is the Knower of Secrets and All-Aware. (Mulk)

AL-KHABEER ﷻ (THE BEING FULLY AWARE OF EVERYTHING ﷻ)

The knowledge of everything, whether near or far, hidden or visible, in light or in darkness, in the heavens or on earth, on the top of mountains or in the depths of the ocean, is known by Al-Khabeer ﷻ.
Al-Khabeer ﷻ is that Being from whom no concealed matter is hidden. Nothing in His kingdom and rule moves, no atom is in motion or remains stationary and no person is peaceful or agitated except that its knowledge is by Him.

Al-Khabeer has the same meaning as Al-Aleem (the All-Knowing). However, when knowledge is attributed to hidden matters, it is referred to as خبرة and the Being who possesses knowledge of these hidden matters is called Al-Khabeer ﷻ.

Allaah ﷻ states:

اِنّه بِعِبَادِه خَبِيْرٌ بَصِيْرٌ

Verily Allaah ﷻ is All-Knowing, All-Seeing. (Shuraa)

Our intentions and determinations, thoughts and considerations, movements and actions are not out of His knowledge. He ﷻ even hears and sees the secrets of our life in solitude. He ﷻ is aware of the intentions and the desires of our hearts. Allaah ﷻ has stated,

اِنَّ اللّٰه لَطِيْفٌ خَبِيْرٌ

Verily Allaah ﷻ is The Subtle, Informed. (Luqmaan)

This means that He ﷻ knows the secrets hidden in the hearts of men as well as those forms of information which are spread out amongst people. No entity or attribute, good or bad, even if equal to a mustard seed and even if we assume it to be hidden in a hard rock, in the highness of the heavens or in the depths of the earth, can be concealed

from Allaah ﷻ. When the time comes, He ﷻ will bring it forth from there. Whilst doing any action, every person should keep this in mind that if anything is even done behind thousands of veils, it is completely in view of Allaah ﷻ. Therefore, a good or evil action, no matter how one hides and does it, its effects will definitely become apparent.

Every Muslim should entertain the firm belief that Allaahﷻ's knowledge engulfs and encompasses every single atom in the heavens and earth and whatever is in them, and His ﷻ power is perfect over all of it. Anything, no matter how small it is that even the eyes cannot see it, no matter how far away it is and no matter how many layers and veils it is in, it cannot be hidden from the gaze and knowledge of Allaah ﷻ. Whatever He ﷻ wants, whenever He ﷻ wants and whatever He ﷻ wants, He ﷻ can present it. This is the meaning of this verse in Surah Luqmaan

يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place).

Every particle, even equal to a mustard seed, is in the knowledge of Al-Khabeer ﷻ. When man does good or evil, then this is seen by Al-Khabeer ﷻ. These actions will definitely be brought forward on the Day of Judgement. This means that one will be recompensed for his actions. The example of a mustard seed has been given since it is so small that it cannot tilt the pans of a scale. A hadeeth shareef states that if a person has to do any action in a stone which has no holes, no door, and no windows, then Allaah ﷻ will make it apparent to the people, no matter what action it may be." (Ahmad) The reason for this is that Allaah ﷻ is Al-Lateef (Knower of Fine Details) and Al-Khabeer (Fully-Aware).

AL-HALEEM ﷻ (THE BEING WHO IS FOREBEARANTﷻ)

Al-Haleem ﷻ is that Being who is forebearant. He ﷻ does not hasten in punishing them due to their sins. He ﷻ is that Being who forgives and is so forebearant that His anger does not come to an end, and neither does the ignorance of the ignorant or the sins of sinners lessen His forebearance. He ﷻ looks at His servants whilst they disbelieve in Him and disobey Him. Then too, He ﷻ displays forebearance. He ﷻ delays, gives respite, delays the matters and does not hasten. He ﷻ conceals the faults from others and He forgives. He ﷻ rains down upon His creation outward and inward bounties in spite of their sins and abundance of errors. He ﷻ reprimands and censures sinners so that they repent, and He ﷻ grants them respite so that they can return (to Him). He ﷻ is that Being who does not prevent and stop His bounties and favours from His servants due to their sins. In fact He ﷻ grants sustenance to the sinner just as He ﷻ grants to the obedient one; and He ﷻ continues to send down His favours even though the person is engrossed in His sins just as He ﷻ keeps bestowing to the pious and obedient one. The heavens, the earth, the mountains and the ocean daily request Allaah ﷻ that they want to destroy the sinners, but Al-Haleem prohibits them.

He ﷻ does not immediately punish, not due to weakness. He ﷻ forgives and continues overlooking due to His forebearance. He continues granting them respite whilst having full power over them, because nothing can incapacitate Him.

His ﷻ forbearance also is not due to not having knowledge of those actions which His servants do, but in fact He ﷻ is All-Knowing and Forebearant, the Being who knows the treachery of the eyes and that which the hearts conceal. Allaahﷻ states,

وَاللّٰهُ يَعْلَمُ مَافِيْ قُلُوْبِكُمْ وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا

And Allaah knows that which is in your hearts, and Allaah ﷻ is All-Knowing, the Most Forebearant. (Ahzaab)

Due to His perfect knowledge, He ﷻ is fully aware of every single person's evil thoughts and disrespectful ideologies. When He ﷻ wishes, He ﷻ can apprehend. However, due to His perfect tolerance, He ﷻ does not apprehend and take to task immediately. He ﷻ grants all respite.

His forbearance on His creation is not due to any need of His from them, because He ﷻ is Forebearant on them, He ﷻ forgives and overlooks them together with being independent of them. Allaah ﷻ states, "And Allaah is Most-Forgiving, Most Forebearant." (Baqarah)

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ وَلَكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاء أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا

And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His slaves. (Faatir)

The angels who carry the Arsh of Allaah ﷻ are constantly engaged in His *tasbeeh* (glorification). The *tasbeeh* of some of them is:

سبحانك على حلمك بعد علمك

We glorify You because of Your tolerance despite Your knowledge (of our shortcomings).

The *tasbeeh* of the others is:

سبحانك على عفوك بعد قدرتك

We glorify you because of Your forgiveness despite Your ability (to punish). *(Ibn Katheer)*

AL-AZEEM ﷻ (THE MOST EXALTED AND MIGHTY ﷻ)

Al-Azeem ﷻ is that Being whose rank far exceeds the reach of one's intelligence. Encompassing His Being and Reality cannot even be imagined. Allaah ﷻ is the absolute Exalted and Supreme Being. He ﷻ is Mighty in His Being, Mighty in all of His ﷻ names, Mighty in all of His ﷻ qualities, Mighty in His hearing and seeing, Mighty in His power and strength and Mighty in His knowledge. To lessen His exaltedness and supremacy in anything is not permissible since this is passing decision in matters which Allaah ﷻ has not permitted.

Azimul-qaum (عظيم القوم) refers to the person in charge of a nation's matters. They do not have the power to stand against him or disobey his commands. However, even though he is such, weakness can overcome him which can weaken and sap him. Eventually others can stand against him and even vanquish and destroy him. On the contrary, Allaah ﷻ is All-Powerful, nothing can weaken Him, and His law cannot be broken or overturned by force or compulsion. Thus, He is Al-Azeem ﷻ in reality and truthfully. This name is only used for others metaphorically.

Al-Azeem ﷻ is that Being whose Being and qualities are the most exalted and mighty. He ﷻ is the Possessor of grandeur and greatness. His Being is greater than any other being, and His Qualities are far greater than the qualities of any of the creation. He ﷻ is Exalted and Mighty. The reasons for His exaltedness are countless. No human can ever enumerate them.

He ﷻ is that Being whose rank far exceeds the reach of anyone. Pondering over His exaltedness is impossible. His Grandeur and

Greatness is free from any time or place. Allaah ﷻ states in the Quraan Kareem:

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And He is Lofty, Most Exalted.(Baqarah)

In this world, the power and grandeur of every person terminates, either by being displaced or by death. However, Allaah ﷻ's Being is always great. He ﷻ enjoys grandeur in every quality and condition. He ﷻ has power over everything. No one in any era or condition can ever render Him helpless. His law cannot be broken or overturned by force or compulsion. If we assume such a king, whose rulership extends over the entire world and he is a person of great awe and majesty, then when his kingdom comes to an end, his awe and respect also comes to an end. From this, we can understand that the awe and majesty was not due to his being, but due to some other factor, and that was the majesty and awe of the sultanate or kingdom. Thus, when this was removed, so too was his greatness and awe removed. Many such incidents are found in history that when the rulership of any kingdom was snatched away by the enemy, then the king or ruler became disgraced. They rotted in jail until they died with none to honour them.

In reality, the possessor of true grandeur and exaltedness is only Al-Azeem ﷻ. Besides Him, none else is fit for this title. The greatness and grandeur of others are all relative and unreal. However the grandeur and exaltedness of Allaahﷻ is such that whether the world remains in existence or not, there will not be any difference in it. He was Al-Azeem ﷻ before the creation of the universe and will remain Al-Azeem ﷻ after its destruction.

Al-Azeem ﷻ is that Being whose Exaltedness and Majesty is actual. He ﷻ does not become Exalted due to the praise of others. His rank is far

above any bounds or measurements. His grandeur and loftiness has neither beginning nor end.

Allaah ﷻ states,

مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا

What is with you, that you do not fear the grandeur of Allaah ﷻ? (Nooh)

Ibn Abbaas ﷺ states in the commentary of this verse, "You cannot understand the right of His Greatness. From the Exaltedness and Majesty of Allaah ﷻ is that you do not equate any of His creation with Him in words e.g. I take an oath by Allaah and your life (here creation is joined to the name of Allaah ﷻ in respect), "For me there is no support besides Allaah ﷻ and you" "That will happen which Allaah ﷻ wants and you want", nor should you equate His creation with Him in love, respect, and obedience. "(Durrul-Manthoor)

In the universe created by Allaah ﷻ, in which more than billions of stars and uncountable galaxies are continuously in motion, there is perfect harmony and concordance. The stars, planets, and moons move around their orbits and within the galaxies which they are related to. For example, the earth moves at the speed of 1670km per hour around its orbit. If we keep in mind that the velocity of the fastest bullet is 1800km per hour, then we will understand how fast the earth is orbiting in spite of its huge mass. The earth moves around the sun at a speed 108,000 km per hour, approximately 60 times faster than a bullet. Around the Milky Way, it moves at a pace of 720,000 km per hour. The Milky Way itself, in which there are 700 billion stars moves at a pace of 950,000km per hour. Moving at such speeds, we are taught that our lives are also passing in this world as if on the edge of a knife. In general conditions, there is a possibility of accident occurring any time in this complex system.

Allaah ﷻ states,

الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ؕ مَا تَرٰی فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ؕ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰی مِنْ فُطُوْرٍ ۝ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَیْنِ یَنْقَلِبْ اِلَیْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِیْرٌ

He is the Being who created the seven heavens in layers you will not find any disharmony in the creation of Ar-Rahmaan (the Most Merciful). Then look again, do you see any fissure? Continue looking, your gaze will return to you, unsuccessful and exhausted. (Mulk)

In this verse, Allaah ﷻ states that there is no disharmony or incoherence in this system. He ﷻ has not left, due to His mercy and kindness, the universe and all that is within it as it is, but all function with such system and regularity which Allaah has fixed and determined.

Man should ponder over his own creation. If any person saw a child being formed in the womb of its mother, then he cannot imagine that this child being manufactured in a dark enclosure will one day become a president, king or doctor. In the womb of the mother, the child cannot hear, see, or speak. However, when this same child emerges into the world, he forgets Allaah ﷻ. The body of a new-born baby or even a grown up person is made up of a trillion cells. These cells are in the form of bricks and can only be seen by a microscope. No building on earth, not even the highest industrial buildings are made from so many bricks. These trillion cells all come from one cell which was made when the sperm of the father mixed with the egg cell of the mother. The different organs of the body e.g. eyes, heart, nose, liver, brains, etc. are all manufactured from this one cell, but most astonishing is that they all perform their unique functions. Who has done all of this? This is through the power of Allaah ﷻ. An amazing matter which can be seen is that every limb of man's body has been prepared on its most suitable place e.g. if the eyes were on the feet, then seeing would have been difficult. All of these are clear proofs of the greatness of Al-Azeem ﷻ.

ASH-SHAKOOR ﷻ (THAT BEING WHO IS APPRECIATIVE ﷻ, THAT BEING WHO GRANTS IN ABUNDANCE FOR LITTLE)

Ash-Shakoor ﷻ is so appreciative that when His servant does the smallest righteous action, He ﷻ grants great rewards in recompense. Ash-Shakoor ﷻ grants much more reward than is deserved.

وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ له فِيهاحُسْنًا

Whoever does a virtuous action, We grant him much more. (Shoora)

Ash-Shakoor ﷻ is that Kind Being who accepts small actions. Despite being so great, He ﷻ accepts the smallest of actions. It is not only those who do huge actions who can enter His Court. Those who perform minute actions can also attain Divine Proximity, since He ﷻ accepts those minute actions.

For this reason it is stated that the smallest of the small actions should not be intentionally left out. Who knows that by this Being who is so appreciative, forgiveness may be granted due to this small action? Rasulullaah ﷺ said, “Never regard any good action as insignificant, even if it be meeting your brother with a smiling face. (Muslim) Meeting your brother happily is outwardly an easy action. In reality, it is an act of virtue, which should never be regarded as insignificant. Be grateful for this action, so that you will be deserving of even greater reward.

INCIDENT: A person was going on a journey somewhere. He became extremely thirsty. In that era, wells were scarce. At one well, he saw water. He climbed into it and quenched his thirst. On emerging, he saw a dog panting. The thought came to him that just as this dog is panting due to thirst, I too, a short while ago, was uneasy with thirst. Immediately he removed his leather sock. He held it in his mouth, filled

it with water, and allowed the dog to drink the water in it. Allaah ﷻ appreciated this act of his, forgave him and admitted him into Paradise. (Bukhaari)

INCIDENT: A prostitute saw a dog panting due to thirst and became uneasy. Extracting water with her sock, she gave the dog water to drink. Due to this action, Allaah ﷻ forgave her. (Muslim)

INCIDENT: A man passed by a branch of a tree which was obstructing the path. He thought to himself: 'By Allaah, I will most certainly move this from the path of the Muslims so that it does not obstruct them. He was thus admitted into Paradise. Another narration states: "While a man was walking, he saw a thorny tree on the path. He moved it aside. Allaah ﷻ appreciated this act of his and forgave him." (Muslim)

Allaah ﷻ is so appreciative. For simple acts, He grants great rewards. Here are but a few examples: Rasulullaah ﷺ said,

1.) Allaah ﷻ states, "When a servant comes to Me by one span, I go closer to him by one arm's length. When he comes to Me by one arm's length, I go closer to him by two arm's length. When he comes walking to Me, I go running to him." (Bukhaari)

2.) "Purity is half of faith. Praising Allaah [by saying *al-Hamdulillaah*] fills the scale. Glorifying and praising Allaah [by saying *Sub-haa nallaah* and *al-Hamdulillaah*] both fill – or the reward fills – all the space between the heavens and the earth. Salaah is a light [which illuminates the way for the person who is constant in offering it]. Charity is a proof [of the person's faith, and evidence of his love for Allaah and His Messenger ﷺ]. Patience is an illumination [by which Allaah ﷻ illuminates the straight path for the person]. The Qur'aan is an evidence for you or against you. Every person departs in the morning and sells his soul. He either frees it [from the punishment] or destroys it [by deprivation on the day of resurrection and being distanced from the bounties of Paradise]." (Muslim)

3.) “No Muslim plants a tree without his receiving the reward of charity for whatever is eaten from it, whatever is stolen from it, and whatever someone takes from it.” (Muslim)

4.) “When a person falls ill or goes on a journey, the good deeds that he used to do while he was healthy or not travelling are recorded in his favour.” (Bukhaari)

5.) “Whoever goes to the musjid at the crack of dawn or at the end of the day, Allaah ﷻ prepares for him a special feast in Paradise for every time that he went at the crack of dawn or at the end of the day.” (Bukhaari, Muslim)

6.) Allaah ﷻ states, “Allaah ﷻ recorded the good and evil deeds. He then explained them as follows: Whoever intends doing a good deed but does not carry it out, Allaah ﷻ records it as a complete good deed. But if he intends doing a good deed and carries it out, Allaah ﷻ records it as 10 good deeds to 700 good deeds, and even more. Whoever intends doing an evil deed but does not carry it out, Allaah ﷻ records it as a good deed. But if he intends doing an evil deed and carries it out, Allaah ﷻ records it as one evil deed.” (Bukhaari, Muslim)

7.) “Allaah ﷻ is most pleased with a person when he eats a meal and thanks Allaah ﷻ for it, or takes a sip of a drink and thanks Allaah ﷻ for it.” (Muslim)

8.) “Allaah ﷻ says: ‘When I afflict My servant by taking away his two [most] beloved things [i.e. his eyes], and he remains patient [over this loss], I give him Paradise as a replacement.” (al-Bukhaari)

9.) “Whoever truthfully asks Allaah ﷻ for martyrdom, Allaah ﷻ shall convey him to the rank of the martyrs even if he passes away on his bed.” (Muslim)

10.) “When any fatigue, illness, worry, grief, injury and anxiety afflicts a Muslim – to the extent that even if a thorn pricks him – then Allaah ﷻ most certainly atones his sins through these [afflictions].” (Bukhaari, Muslim)

AL-A'LEE ﷻ (THE MOST HIGH ﷻ)

This name is derived from the word 'uluww' which means something high or lofty. Al-A'lee ﷻ is that Being that there is no rank higher than His, and all other ranks are lower than His rank. He ﷻ is that Being who due to His power is exalted and elevated over His creation. He ﷻ is far above His creation, free from any similarity.

Everything is under His subjection, His dominion and His majesty, that Being whom there is none worthy of worship besides Him ﷻ, and there is no Sustainer besides Him ﷻ because He ﷻ is the Most Significant, there is none more significant than Him ﷻ; He ﷻ is the Most High, there is none more High than Him ﷻ; and He ﷻ is the Greatest, there is none more greater than Him ﷻ. He ﷻ is exalted, pure, faultless and far above those things which the transgressing oppressors say.

Loftiness of Allaah ﷻ is explained in three ways:
1.) Nothing in existence can equal Him in honour and status.
2.) He ﷻ has full power over all things in existence, and all are completely subjugated and controlled by Him ﷻ.
3.) All matters occurring in the universe are under His control. No matter can occur contrary to His will and desire.

The loftiness of Allaah ﷻ is not with regards to place, but with regards to status. Two people are sitting next to one another. A third person says, "The first is higher than the second." This does not mean in place, but with regards to status.

If a person has to judge all existing creation with regards to perfection and weakness, then he will find Allaah ﷻ to be most lofty, since He is not in need of anyone in His perfect qualities. This is contrary to other individuals who might be different with regards to their levels of

perfection. However every one of them are in need of the Sustenance of Allaah ﷻ. The reason for this is that there are two types of present things (maujoodaat). Some have intellect (dhawil-uqool), whilst others are without intellect. Those without intellect are of the lowest level. Animals have the ability to move and intend, but are deprived of complete intellect. Man has intellect but is characterized with lowly qualities of lust and anger. Allaah ﷻ is free from all these weaknesses. Therefore He ﷻ is most lofty.

Abu Hurayrah ؓ narrates that Rasulullaah ﷺ said, “When Allaah ﷻ issues any command from the heavens, the angels, in helplessness, begin flapping their wings. The sound they hear is like a chain being dragged on a flat stone. When fear is removed from their hearts, they ask the close angels, “Say, ‘What has Our Sustainer said?’” They reply, “The truth. And He is Most Lofty, Most Great.” (Sabaa)

AL-KABEER ﷻ (THE GREAT)

Al-Kabeer ﷻ is such an Exalted Being that everything else is lower in relation to Him and nothing is greater than Him. In reality, all greatness is solely for Allaah ﷻ, who is not dependant on anybody for anything. Whoever is dependant and in need, can never be great.

Al-Kabeer ﷻ is that Being whose greatness in reality is apparent in the rivers, oceans, jungles, mountains, skies, the depths and open space of the land. In fact, it is apparent at every moment and place. Ponder over two weighty celestial bodies, the sun and moon, weighing millions of tons. How are they standing so high without any pillars of support, yet they stand with such balance and equilibrium as well as perfect timing and system? Allaahu-Akbar! This is a manifestation of Allaah ﷻ's power. All the manifestations and sights of the arrangement and movement of the universe acquaint man with the power of Allaah ﷻ.

Al-Kabeer ﷻ, by His most perfect calculations, has stipulated different distances between the sun and its planets; as well as movements for their different orbits, so that they do not clash and collide into one another resulting in the destruction of the universe. Every big and small planet and star, at its stipulated time, following a fixed system, rises and sets. When any star sets, depriving the earth of its effect and effulgence which it gave upon rising, then neither can this star nor any other creation bring it back for even a second or prevent it from setting. It is solely the power of Allaah ﷻ that He ﷻ, at any moment, is not helpless in effecting changes. Allaah ﷻ has explained this reality in the following verse:

. وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

The sun travels towards its destination. This is the arrangement of the Mighty, the All-Knowing. We have stipulated stations for the moon, until it returns like the branch of an old date palm. It is not possible for

the sun to catch the moon, nor is it possible for the night to precede the day. They all swim within their orbits. (Yaasin)

One meaning of this verse is that the moon and earth both move in their respective orbits. The sun does not have the ability to enter the orbit of the moon. Another meaning is that it is not possible for the sun to emerge at night when the moon shines in the horizon, transforming night into day.

Imam Ghazaali ﷺ states, “Greatness refers to perfection in His Being, which in turn means perfection in existence. By perfection in existence, two things are understood:
a.) His existence is forever and will remain forever. If there is anything which was or will be non-existent, then this is a weakness in that object.
b.) His existence is the fountain source of all creation. Nothing else has this quality.

AL-HAFEEZ ﷻ (THE PROTECTOR ﷻ)

Al-Hafeez ﷻ is that Being who protects His slaves from the causes of destruction in worldly and religious matters. He ﷻ is the Protector over all His creation. Only He ﷻ can protect them from any such calamity which has unexpectedly arrived, or which is expected.

Undeniably, only that can remain protected which Allaah ﷻ protects. If Allaah ﷻ decides to protect something, then it will remain so. if He ﷻ decides to destroy something, then none can repel His decision.
Allaah ﷻ states in the Quraan Kareem,

فَاللّٰهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

And Allaah is the Greatest Protector, and He is the Most Merciful of those who show mercy. (Yusuf)

Allah's quality of protection is manifest in different ways:
1.) Allaah ﷻ has taken the responsibility to protect His Honourable Book (the Qur'an) from change, interpolation, and alteration; together with the vicissitudes of times. Allaahﷻ says,

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنَّا لَه لَحَافِظُوْنَ

Verily We have revealed the Dhikr (this advice) and verily We are its Protector. (Hijr)

Therefore, the Qur'aan remains protected as Allaah ﷻ has mentioned. In spite of such a lengthy era having passed, Al-Hafeez ﷻ has protected it; and this is one of the clear and visible signs of Allaah ﷻ to man, showing the truthfulness of His promises.

A black era in history passed over the Muslims which was full of trials and tribulations, in which there existed an abundance of innovaters and people who followed their base desires. They added different types of new things to Islaam and attributed many false statements to Nabi ﷺ.

Despite this, not one of them was able to make any alterations to the Qur'aan, so much so that even one letter could not be altered. The Qur'aan remained in its original condition and continues to do so. The verses of the Qur'aan remain today as they were revealed to Nabi ﷺ. The libraries of the world are completely helpless in bringing another book the like thereof, which has come down 1400 years ago with the exact same words, letters and diacritical points.

2.) Amongst these signs is the Ka'bah. It is a house made of stone in such a valley which yields no produce. There is none there to protect it from enemies, nor are there any gardens or things which will entice people towards it. Thus, there is no outward form of inclination or awe in it. In spite of this, Al-Hafeez ﷻ protects it by placing its awe and greatness in the hearts of people. Whoever comes to it, comes to it submissively and completely humble. He ﷻ has placed in it such an attraction and love that people come to it from all corners of the world with love and fervour, not entertaining any worldly motives. This has continued for thousands of years. This quality is not found in any other building in the world. Kings build magnificent palaces which remain for a period and then are destroyed. No one then goes to see its foundations or ruins, nor does anyone fear its destruction.

3.) Allaah ﷻ protects the actions of His servants and does not let any action go to waste, nor is any action hidden from him, be it small or big. On the day of Qiyamah, Allaah ﷻ will grant its recompense completely. If a person had performed noble actions, then he will receive a good recompense, and if he had perpetrated evil, then he will receive an evil recompense. Allaah ﷻ does not forget any action even though people forget. Allaahﷻ says, **"**And Allaah counts all their actions and they forget." (Mujaadalah)

4.) There are strange and wondrous ways of protection from the side of Al-Hafeez ﷻ. Every person is forced to admit that there is someone protecting us with regards to our worldly matters and our spirituality. We think that the police, guards, our relatives or neighbours protect our lives and wealth; however in reality, this is not the case. Protection is only from Al-Hafeez ﷻ. As soon as He ﷻ lifts His protection, thieves come and steal wealth and murderers kill, no matter how many defensive guards and watchmen there are.

How many great kings have passed who (sitting in fortified palaces) were killed by their own guards? These were those same guards who protected them for many years with great effort and love, even risking their own lives. Then what led to these guards becoming their murderers?

How do kind servants become killers? How can a father, whose blood and water gives rise to a small seed and he nurtures it making it into a strong person, thereafter destroy the child of his?

Where has his day-and-night protection, love and affection gone?

This shows that behind them, there is another power working. When this power is removed, all else becomes worthless, and a person destroys all his past efforts.

5.) Al-Hafeez ﷻ, with extreme care, protects the chicken inside the egg and the child inside the mother's womb in such a way that one is forced to accept that He ﷻ is the greatest Protector and the Protector of all. What a life of ease and protection a chick and baby live in the egg and womb respectively, that they regard this place as a spacious world. Food is attained here, they move about, and they take benefit from blood, water, moisture and the wind. Then, with great affection, they emerge into the world at their appointed times. Thereafter, their parents as well as the light of the sun and the moon begin protecting them. They serve them, nourish them and take care of their comfort and food. If Al-Hafeez ﷻ does not protect them for even a second, then how can they ever prosper?

6.) One weak seed cleaves through the breast of hard ground and comes out. Inside the ground, Al-Hafeez ﷻ has protected it, saved it from destruction, and then granted this feeble object such power that it could cleave itself and surface on the bosom of this hard ground. The light of the sun and moon protect and nurture this feeble creation until it becomes a stout tree. It prospers and exhibits a commanding stature.

7.) He ﷻ protects countless creations inside shells in the depths of oceans. As soon as Heﷻ lifts up His protection from any creation, it perishes. With what perfection does He ﷻnot protect the sperm of the male in the egg cells, until Heﷻ makes it strong? On land, rocks, in fire and in water, He ﷻ protects countless creations day and night.

8.) He ﷻ has wonderful and strange ways of protection. He ﷻ made Moosa عليه السلام grow up in the house of the enemy of Bani Israeel, namely Firaun. Wild animals are made to look after the children of human beings. A few years ago, a person was placed in a Lucknow hospital for treatment, who had been taken away in his infancy by animals to consume. However, due to Allaahﷻ's protection, these animals began nurturing him until he became a young man.

9.) Al-Hafeezﷻ's protection encompasses every atom and leaf of the heavens and the earth. He ﷻ protects the core of the fruit with a hard cover and He ﷻ protects the freshness of plants with moisture. He ﷻ protects those fruits which cannot only be protected by outer-skin, with thorns, which grow with it, so that it can protect it from some destructive living beings. Thorns act as weapons of plants just as the weapons of animals are their horns, beaks and claws. In fact in every drop of water are means of its protection which protect it from the winds blowing.

AL-MUQEET ﷻ (THE BEING WHO CREATES AND CONVEYS PROVISIONS TO ALL ﷻ)

Qoot refers to food. Al-Muqeet ﷻ is the Being who creates physical and spiritual food and makes it reach the bodies and souls.
Allaah ﷻ has stated regarding the creation of the earth,

و قَدَّرَ فِيْهَا اَقْوَاتَهَا فِى اَرْبَعَةِ اَيَّامٍ

And He had placed in it its food in four days. (Haa-Meem Sajdah)

Hasan ﷺ and Sirri ﷺ have mentioned in the explanation of this verse, "Allaah ﷻ has ordained sustenance in every portion of the earth according to the benefits (expedience) of its residents." The meaning of ordained is that He ﷻ has ruled that in this portion of land a certain amount of different types of produce must grow.

Due to this decree of Allaah ﷻ, every portion of the earth has certain specialities. In every place, different types of metals and animals are found. Plants and trees grow according to that place's necessities and the people's temperaments and likes. For this reason, every place's manufactured articles and clothing are different. In different countries, there are diverse textiles found. In some places there is wheat, in other places there is rice, other grains, cotton, barley, apples, grapes, and mangoes. These different things are according to the temperaments of each area. According to the view of Ikramah ﷺ and Dhahhaak ﷺ, an additional benefit is that mutual trading and assistance are found in all the lands of the earth. No one is independent of another.

It is as though Allaah ﷻ has made the earth a huge storehouse for all necessities, food, living quarters, and clothing etc. for all the people and animals residing therein. Until Qiyaamah, all provisions have been placed in it for the millions of people and the countless numbers of animals. They grow in the stomach of the earth and according to need,

they will continue coming out till Qiyaamah. The only work man has to do is to remove these provisions from the ground and to use it according to his need.

Just as there are different species and types of creation, similarly there are innumerable forms of sustenance. The earth is a vast table-cloth in which there is an open invitation. Al-Muqeet ﷻ supplies sustenance to all according to expedience. Heﷻ gives meat to those who are carnivores and vegetable to the omnivores, fruits to those who eat fruit and flowers to those who eat flowers.

Since Allaah ﷻ is Al-Muqeet, the manifestation of His quality should be complete and perfect and it is so. Allaahﷻ has created sustenance for all, whether it be humans or animals, herbs or plants. In this matter, those with and without intellect; those who can and cannot speak; and those who move or are stationary are all equal. There is no difference between Muslim and disbeliever, western or eastern, or any person from any religion, country, town or nation.

Al-Muqeet ﷻ has also shown every one of His creation the method of acquiring their sustenance. Together with giving suitable and appropriate limbs and parts, He ﷻ has also taught the manner. As soon as a chick is born, it begins to peck at the ground. No rooster or hen shows it what to do. For some animals, their mothers make a sign and then by instruction from Allaahﷻ, they begin to suckle the breast or udders of their mothers. When a cow, buffalo, cat or dog gives birth then the kind mother places her udders or breast towards the mouth. Due to the ilhaam (inspiration) of Al-Muqeet ﷻ, they begin suckling and find a pure drink. Then with great relish, they drink. They hit their hands on the head and hands or claws trying to retrieve more and more milk until they become satiated with this bounty of Allaah ﷻ.

AL-HASEEB ﷻ (THE BEING WHO SUFFICES FOR EVERYONE ﷻ)

Al-Haseeb ﷻ is that Being who is fully aware of His servants, who suffices for those who trust Him, and who recompenses His servants for their good and evil actions, be it big or small actions, according to His wisdom and knowledge.

Allaah ﷻ is sufficient for His servants and they are never independent of Him. In fact their existence cannot be comprehended without Him. He ﷻ is their Creator, Maker, Sustainer, and suffices for them in this world and the hereafter. None partner Him in these things. If someone thinks that someone besides Allaah ﷻ is sufficient for him, then this is a false notion and grave error, because everything comes into existence by His creating it, and it remains in existence by His command and it goes into non-existence by His command.

The one who becomes Allaahs, Allaah ﷻ suffices for him. The quality Al-Haseeb ﷻ is such which cannot be comprehended for anyone besides Allaahﷻ.

There is not in existence any such being who is solitary and sufficient for others besides Allaah ﷻ. He ﷻ alone is sufficient for everyone and everything without any exception. By the command of Allaah ﷻ, things are granted their existence, He ﷻ grants them continuity and grants them perfection.

Do not think that Allaahﷻ does not suffice for that child whose mother breastfeeds him and nurtures him. Allaahﷻ suffices in this way that He ﷻ has created the mother, created milk in her breasts, guided the child towards drinking the milk, and created such love and compassion in the

heart of the mother for the child that the mother lifts up this child and feeds him. Thus, sufficiency is attained outwardly through these means, but in reality, the creator of these means is Allaahﷻ alone.

Allaah ﷻ alone suffices for everyone. Besides Al-Haseeb ﷻ, no other being in existence can by itself suffice for anything else. All things are dependent on each other, and all of these are under the power of Allaah ﷻ. No person can alone fulfil the need of another, in fact even if all the people gather together, they will be unable to fulfil any work unless Al-Haseeb ﷻ wishes. Allaah ﷻ alone is sufficient for every single person, without the help of any of the creation, without any means. Allaahﷻ alone is sufficient for everyone, and He has no partner. Allaah ﷻ teaches His beloved ﷺ as well as the whole of mankind this fact:

قل حسبي الله

Say (O Nabi!) Allaah is sufficient for me.(Zumr)

Never mind the earth, moon and sun; countless gigantic celestial bodies rotate in the atmosphere due to the efficiency and calculations of Al-Haseeb ﷻ, and in such a precise way that they never collide with one another, unless Allaah ﷻ wills. These huge suspended celestial bodies move around in their orbits and are always in motion. They never fall, and never clash with one another. This is a demonstration of the power of Al-Haseeb ﷻ by which one's intellect becomes astounded. This is a phenomenal engineering and an amazing system of calculation.

Since Allaah ﷻ has full power to be sufficient for all and to do all their works, He ﷻ has not placed any ladder, guard, worker, official messenger, or secretary at His door to call out to Him. In calling out to Him or in pleasing Him, why then do we seek any other support? These supports are such that they are themselves in need of Al-Haseeb ﷻ. As long as He does not will, no-one's work can be fulfilled. Thus, He ﷻ alone is enough for everyone.

When Imaam Shaafiee ﷺ was in his final illness, about to depart from this world, he uttered the following poems, in which he declared Al-Haseeb ﷻ to be sufficient for him:

انْتَ حَسْبِيْ وَفِيْکَ لِلْقَلْبِ حَسْبُوَلِحَسْبِيْ اِنْ صَحَّ لِيْ فِيْکَ حَسْبُ

لاَ اُبَـالِـيْ مَـٰى وِدَادْکَ لِـيْ صَـحَّمِـنَ الـدَّهْـرِ مَـا تَـعَـرَّضَ خَـطْـبُ

You are sufficient for me. In my heart, I possess only good thoughts regarding You. My good thoughts regarding You are sufficient. Since I have attained true love for You, I do not care for any worries and difficulties.

Another meaning of Al-Haseeb ﷻ is the Being who takes a complete and quick reckoning. Allaah ﷻ, with His perfect knowledge and complete power can take reckoning of every single person. If He ﷻ wishes, He ﷻ can reward some-one for a small action, or He ﷻ can punish quickly for any sin committed.

Allaah ﷻ states,

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

We will place the Scales of Justice on the Day of Judgement. (Ambiyaa)

The name Al-Haseeb ﷻ is sufficient to awaken every such person who is drowned in desires, far from deen and completely unmindful, since He ﷻ is able to take reckoning of one's past when He ﷻ wills.

AL-JALEEL ﷻ (THE BEING FULL OF GRANDEUR ﷻ)

The word jaleel is derived from the word 'jalaal' which means greatness and grandeur. Thus jaleel refers to the possessor of great power and high status. Al-Jaleel is that Being who is characterized by all qualities of grandeur and completely encompasses these qualities in such a way that let alone being equal to Him, none can even come close to Him or His qualities.

Abu Hurayrah ﷺ narrates that Rasulullaah ﷺ said, "Allaah ﷻ will announce on the Day of Judgement, 'Where are those people who used to love one another due to My Grandeur. Today, I will place you under My shadow, the day when there will be no shade save My shadow." (Muslim)

The lofty status of Allaahﷻ has been mentioned in this verse

ليس كمثله شيء

Nothing is like Him. (Shuraa)

This verse is a significant proof of the abundance of Allaahﷻ's perfect qualities in this way that the original and main reason of the abundance of Allaah ﷻ's qualities as well as their grandeur and vastness is that there is none like Allaah ﷻ. There is none equal to Him in His Being, nor in His qualities. There is no judgement and ruling like His ﷻ and there is no way of life like His ﷻ.He ﷻ has no partner, no equal, and no genus. He ﷻ hears and sees everything, but His hearing and seeing is not like that of creation. All perfection is found only in His Being. There is no such perfection in Him which could be explained, because there is no other thing similar to Him. He is completely pure and free from any similarity to the creation. Then how can the condition of His qualities be described? His grandeur and greatness is very lofty and high."

AL-KAREEMﷻ (THE BEING WHO GRANTS WITHOUT BEING ASKED ﷻ)

1.) Al-Kareem ﷻ is that Being who grants without any recompense and asking.

2.) Al-Kareem ﷻ is that Being who is not in need of any means. He ﷻ grants without any reason.

3.) Al-Kareem ﷻ is that Being who in granting and favouring does not care whether it is a believer, disbeliever, sinner or pious person. Every other benefactor eventually stops giving, or his wealth comes to an end. The favours and graces of Al-Kareem ﷻ never terminate. These favours and graces will be found in this world and the Hereafter.

4.) Al-Kareem ﷻ is that Being who becomes pleased when His slaves accepts His favours.

5.) Al-Kareem ﷻ is that Being who grants and then praises, as He ﷻ does with His awliyaa (friends) – He ﷻ grants them imaan and He ﷻ places dislike of kufr, sin and disobedience in their hearts, and thereafter He ﷻ praises them in the Quran:

أُوْلَئِكَ هُمُ الرَّاشِدُونَ

These people are rightly guided. (Hujuraat)

Allaah ﷻstates in the Quraan Kareem:

اِنَّا وَجَدْنَاه صَابِرًا نِعْمَ الْعَبْدُ اِنَّه اَوَّابٌ

Verily We found him to be forebearant. What a good slave he was! Verily he was one who turned to us in abundance. (Saad).

How Pure is Allaah! He granted the beautiful quality of patience to His servant, and then praises him. The meaning of this is that the patience which Ayoob ﷺ bore was only due to the ability granted by Allaahﷻ. Thus it was a gift of Allaahﷻ. Allaahﷻ Himself granted this quality, and thereafter praises Ayoobﷺ over his patience.

6.) Al-Kareem ﷻ is that Being whose favours encompasses the needy as well as others i.e. poor, rich, king or pauper. A person came to a pious man, and said to him, “I managed to exchange my lungs for five hundred thousand rupees.” The pious man said to his disciples, “All of our lungs are functioning correctly. Allaah ﷻ has placed lungs worth one million rupees in our bodies.”

7.) Al-Kareem ﷻ is that Being who grants those who criticize or dispraise Him (He ﷻ does not even deprive those who show disrespect to His status.)

8.) Al-Kareem ﷻ is that Being who grants before He ﷻ is asked, and grants when He is asked.

9.) Al-Kareem ﷻ is that Being who forgives, even though He ﷻ has the ability to punish.

10.)Al-Kareem ﷻ is that Being who fulfils His promises.

11.) Al-Kareem ﷻ is that Being from whom every small and big need can be sought.

12.) Al-Kareem ﷻ is that Being who neither forsakes the one who seeks refuge in Him, nor does He abandon the one who seeks His assistance.

13.) Al-Kareem ﷻ is that Being who does not rebuke without reason.

14.) Al-Kareem ﷻ is that Being who does not punish without reason or unjustly.

15.) Al-Kareem ﷻ is that Being who is free from every fault and weakness.

16.) Al-Kareem ﷻ is that Being who gives honour. This quality too is only reserved for Allaah ﷻ. Whoever Allaah ﷻ wishes to honour will become honourable even in the dregs of disgrace.

Allaamah Khattaabee ؒ states,

هُوَ اَكْرَمُ الأَكْرَمِيْنَ لَأَ يُوَازِيه كَرِيْمٌ وَ لَا يُعَادِلُه نَظِيْرٌ

From all those who are generous, He ﷻ is the most generous. No generous person can ever match Him ﷻ in generosity, and none can ever equal Him ﷻ.

AL-RAQEEB ﷻ (THE CARETAKER/ OVERSEER ﷻ)

Ar-Raqeeb ﷻ is that Being who is fully aware of the thoughts which the hearts conceal, who oversees every action of every being. He protects all creation and runs their system in the best and most perfect manner. Allaah ﷻ states in the Quraan,

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَّقِيبًا

And Allaah ﷻ oversees everything. (Ahzaab)

چوریاں آنکھوں کی اورسینوں کے راز سب کو تو ہی جانتا اے بے نیاز

The surreptitious glances of the eye and the secrets of the heart-You are fully aware of all of it, O Independent One.

This means that Allaah ﷻ knows all our actions. Any action, be it good or bad is not out of the bounds of His knowledge. He ﷻ will grant complete recompense for actions. Fearing the Pure Being, the Creator and Owner, the Being who has knowledge of all actions, who knows all hidden and outward deeds – is the demand of one's Imaan.

Ar-Raqeeb is the overseer of all systems. A major reason for the balance of the universe is that the celestial bodies move in their orbits. Regarding this, not much knowledge was available, until very recently. However the Qur'aan has with great emphasis mentioned these orbits:

وَ هُوَ الَّذِی خَلَقَ الَّیۡلَ وَالنَّهَارَ وَالشَّمۡسَ وَالۡقَمَرَ ؕ كُلٌّ فِی فَلَكٍ یَّسۡبَحُوۡنَ

And it is He who has created the night and day, sun and moon. All swim in their orbits. (Ambiyaa)

The stars, planets, and satellites revolve around their orbits within the systems to which they are connected. This huge universe moves as well, following a very delicate and orderly system similar to the gears of a machine.

From this, one can understand that if these celestial bodies move slightly away from its orbit, then the entire system of the universe will go hay-wire. By way of example, if the earth moves away from its orbit by only 3 millimetres, the result would be the following:

“The revolving earth circumambulates around the sun in such a way, that after every 18 miles, it moves away 2.8mm from its original place. The orbit around which the earth revolves never changes. A deflection of only 3 millimetres will create a disastrous consequence. Instead of 2.8 millimetres, if the deflection in only 2.5 millimetres, then the orbit will become too big and everything will become frozen. If the deflection is 3.1 millimetres, then we will all burn to ashes due to the intense heat.”

Only Ar-Raqeeb ﷻ can keep in place this beautiful system of the universe with such precision, since He ﷻis fully aware of every atom in the universe, and it is under His observation that this whole system is running.

Imam Shaafiee ﷺ has so beautifully stated,

إِذَا مَا خَلَوْتَ الدَّهْرَ يَوْمًا فَلاَ تَقُلْ خَلَوْتُ وَلٰكِنْ قُلْ عَلَيَّ رَقِيْبُ

If you are ever in solitude, do not say, “I am alone,” but say, “Some-one is watching over me.”

وَلاَ تَحْسَبَنَّ اللّٰهَ يَغْفَلُ سَاعَةً وَلاَ أَنْ مَا يَخْفٰى عَلَيْهِ يَغِيْبُ

Never think that Allaah ﷻ is negligent for even a second, and that whatever you do secretly is hidden from Him.

غَفَلْنَا لَعَمْرِ اللّٰهِ حَتّٰى تَرَاكَمَتْ عَلَيْنَا ذُنُوْبٌ بَعْدَهُنَّ ذُنُوْبُ

By Allaah! We were unmindful until eventually sins upon sins engulfed us.

فَيَالَيْتَ أَنَّ اللّٰهَ يَغْفِرُ مَا مَضٰى وَ يَأْذَنُ فِيْ تَوْبَاتِنَا فَنَتُوْبُ

O, if only Allaah ﷻ will forgive our past sins, and grant us the ability to turn to Him so that we may repent!

أَلَمْ تَرَ أَنَّ الْيَوْمَ أَسْرَعُ ذَاهِبٍ وَ أَنَّ غَدًا لِلنَّاظِرِيْنَ قَرِيْبٌ

Do you not know that today is passing by extremely swiftly, and that tomorrow is very close for those who are looking on?

AL-MUJEEB ﷻ (THE BEING WHO ACCEPTS DUA ﷻ)

Al-Mujeeb ﷻis that Being who accepts the dua of the one who makes duaa (calls out) to Him and He fulfils the need of the distressed one which he asks for and desires.
The reason for this is that He ﷻ has power over everything, and all the treasures lie in His control. He ﷻ is free from stinginess, miserliness, and fear of termination of His treasures.

Allaah ﷻ asks:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاء الْأَرْضِ أَإِلَهٌ مَّعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

Who is that Being who answers the distressed one when he calls out and removes difficulties and has made you vicegerents on the earth? Is there any deity with Allaahﷻ? Very little do they understand! (Naml)

It is only this deity who is called out at times of difficulties, and it is only Him whose assistance can be hoped for in times of worries. The distressed person turns to Him ﷻ, and it is only He ﷻ who can remove his difficulty.

In this verse, there is a warning for polytheists that at the time of severe difficulties and problems, they also become distressed and call out to Him, forgetting all other deities. Then why do they not remember the testimony of their nature and conscience at the time of peace and serenity?

اضطرار means to become uneasy and perturbed due to some cause. This happens when one has no assistant or support. Thus a مضطر is that person who becomes despondent of all the supports of this world and turns with full sincerity to Allaahﷻ, regarding Him as one's saviour. Nabee ﷺ has advised such a person to make duaa in the following words:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

O Allaah, it is only Your mercy which I desire, thus do not hand me over to my nafs for even the blink of an eye, and correct all my matters. There is none worthy of worship besides You. (Ab Dawood, Ibn Hibbaan)

المضطر is that person who is involved in such difficulty and hardship in which outwardly there is no way out, and nor can he be patient over it. When all outward means have become useless and you are completely helpless, and at this time in your difficulty, you call out to Him, then He removes you worries.

Imaam Ghazaali writes that Al-Mujeeb ﷻ is that Being who assists those who ask, accepts the supplications of those who supplicate, and is sufficient to fulfil the needs of those in distress. In fact, He ﷻ showers favours before even being asked, and He ﷻ showers His graces before one even supplicates to Him. This is for no other Being except Allaah ﷻ, since He knows the needs of the needy before they even ask Him. He ﷻ has known their needs from time immemorial. He ﷻ then planned the means to suffice man's needs, by creating all different forms of sustenance, and then making easily available these means to fulfil all necessities.

AL-WAASI ﷻ (THE ALL-ENCOMPASSING ﷻ)

Al-Waasi'ﷻ is that independent Being whose generosity has encompassed His needy servants and whose sustenance has encompassed His entire creation. His mercy and bounties are spread out. This shows that nothing can render Him helpless, nothing is hidden from Him and His mercy encompasses everything.

Thus the true All-Encompassing Being is only Allaahﷻ. If one gazes to His Knowledge, then one sees that there is no shore to the ocean of His Knowledge. In fact, the oceans would have come to an end if His praises were penned down. If one gazes towards His favours and bounties, then here too, there is no limit to them. Every vastness and expansion, no matter how great, comes to an end. The Being (whose knowledge, power, favours, etc.) do not come to an end is worthy of being called Al-Waasi'ﷻ.

The vastness of the creation eventually has a limit. For example, the power of an angel is tremendous. One angel can do such work which cannot be accomplished by millions of humans. However, the strength and course of action of each angel is only confined to the sphere for which it has been designated. The angel of death can extract the souls of millions in a second, but cannot give life to even one child in the womb of the mother. Jibraaeel عليه السلام can bring wahi (revelation) in the blink of an eye, but he cannot bring down rains as this is not his function. Similarly, the forces within man are limited. The ear can hear thousands of sounds, but it cannot see a single thing. The eye can view countless objects untiringly, but cannot hear a single voice.

Abu Ubaydah Muammar ibn Muthannaa رحمه الله states in explanation of the word واسع in this verse

that Allaahﷻ is very generous and has the full power to grant whatever He is asked. Then too, His treasures will not decrease to the extent of the hole of a needle.

Al-Waasi'ﷻis that Being who bestows and spreads His sustenance to all of creation. You will not find anyone except that he is eating that which has been stipulated for him, and he does not have the power nor is it possible for him to leave aside the stipulated sustenance of Allaah ﷻ and fulfil his needs elsewhere, since the bestower of sustenance is only one Being.

Allaahﷻ is All-Encompassing. His mercy encompasses everything. Heﷻ is the possessor of never-ending vastness. Heﷻ has granted His creation space and size

وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ

His Throne encompasses the heavens and earth.

His knowledge is greater than the skies and earth

وَسِعَ رَبِّیْ كُلَّ شَیْءٍ عِلْمًا

My Rabb's knowledge encompasses everything.

وَرَحْمَتِیْ وَسِعَتْ كُلَّ شَیْءٍ

My mercy encompasses all things.

Allaah ﷻ's mercy has covered the universe. If even for one second, His mercy is removed, then the system of the universe will become destroyed. In every living thing, the soul of its life is from His mercy. If His special gaze falls onto anybody to a greater extent, then this person becomes drowned in total mercy. This is for that person who has annihilated his existence according to the desire and wish of Allaahﷻ. He ﷻ has surrendered his every movement in the pleasure of Al-Waasi' ﷻ.

From the person whom Allaahﷻ's gaze of mercy moves away, failure and loss come in his lot. No matter how much of outward means he has, he remains barren. This is that person who gives preference to his own desires over the desire of his Creator and Master. When these people are deprived of even atoms of mercy, then punishment descends upon them. Then, why should we not create a relationship with this Being in whose control is the rulership of everything? Allaah ﷻ, together with vast power, knowledge and mercy, forgives in great abundance.

Mentioning the vast sphere of His forgiveness, Allaah ﷻ states,

إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

Verily the forgiveness of Your Sustainer is extremely vast. (Najm)

اگر اک تو نہیں میرا تو کوئی شے نہیں میری جو تو میرا تو سب میرا فلک میرا زمیں میری

If You are not mine, then nothing is mine.
If You are mine, then everything is mine, the sky is mine and the earth is mine.

Al-Waasi'ﷻ has created the heavens whose vastness cannot be comprehended. The galaxy cannot be measured. Besides a few stars, no one can even measure the width and breadth of the remaining ones. Those measurements which men lay claim to, is also not certain and conclusive. Nobody knows the beginning and end of these stars. Nobody can tell us the width of the epicentre of these galaxies. This extent of the length and breadth of the atmosphere, which we witness everyday, cannot be estimated by us. None can say how wide or long it is.

Never mind this; we cannot even judge the size of the mountains and its total length and breadth, even though it is found on the very same earth upon which we walk. Then who can judge the measurement of its internal recesses and area?
Who can inform us of the size of those mines hidden deep in the earth? How much water, gas and oil is there?

How much of fire, coal, sulphur and sand is there? Besides these things, there are so many other innumerable things of colossal measurement which we do not even have knowledge of. We have no idea and knowledge of the size of Jannah which we have been promised.

Allaah ﷻ states,

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُو

And none knows the armies of Your Rabb except Him. (Mudhattir)

This means that the armies of Allaah ﷻ are so many that none besides Him knows them. The angels are so numerous that daily seventy thousand angels enter Baitul-Ma'moor for the worship of Allaah ﷻ, and their chance will not come again till Qiyaamah.

Think and ponder, why did Allaah ﷻ create all of these things? The Qur'aan gives us the answer:

وَ سَخَّرَ لَكُمْ مَا فِيْ السّموتِ وَ مَا فِيْ الأَرْضِ جَمِيْعًا مِنْه اِنَّ فِيْ ذلِكَ لَايت لِقَوْم يَتَفَكَّرُوْنَ

And He has made subservient for you whatever is in the heavens and in the earth, all of it from His side. Verily, in this are many signs for those people who ponder. (Jaathiyah)

All of these things have been created for the benefit of man, so that by pondering over them, one can recognize the Lofty Being of Allaah ﷻ and one can visualize the qualities of Allaah ﷻ, by which the greatness of Allaah ﷻ will be created in the heart and it will become easy to follow the commands of Allaah ﷻ. This is because whoevers greatness is in the heart, the importance of his commands will also be in the heart. The more the qualities of Allaah ﷻ are heard about and spoken about, so much more the conviction of these qualities will be created. As one's conviction grows, it will become easier to live one's life according to the commands of Allaah ﷻ.

AL-HAKEEM ﷻ (THE MOST WISE ﷻ)

Hakeem has the same meaning as muhkam, which refers to something which is extremely strong and firm. Therefore, Al-Hakeem ﷻ is that Being in whose planning there is no flaw or error. He is that Being who does not say and do anything except that which is correct. It is only befitting that He be ascribed with this quality because His actions are sound, and His workmanship is perfect. Such perfect and correct actions cannot come into existence except from Him who is Most Wise, just as actions cannot take place volitionally except by one who is Alive, All-Knowledgeable and All-Powerful."

Hakeem can also be another name for Aleem (All-Knowing), since hikmat refers to having the best of knowledge. Al-Hakeem ﷻ is therefore the Being who exhibits wisdom in all His actions and statements. He ﷻ places all things in their respective places according to His knowledge, wisdom and justice.

There are countless manifestations of Allaahﷻ's wisdom. If man ponders over his own bodily system, he will definitely see it. Breathing, eating, walking, etc. are all examples of these. These are ordinary actions for people, but we never think and ponder how these basic actions take place. For example, whilst eating a fruit, our bodies are engaged in these actions with intense meticulousness and precision which we can never even envisage.

As soon as one morsel of food goes into our mouth, the digestive system begins its function. The saliva first moistens the food. After the teeth grinds it and reduces it into small pieces, it goes into the stomach below the oesophagus. On reaching here, the food becomes digested by the acidic, digestive salts. These acids are so powerful that it breaks up the

food particles. The beneficial pieces of food, which the digestive system has broken down, dissolve into the walls of the small intestine, and enter the blood stream. At the inner base of the small intestine are tendrils which are called villus. On the uppermost portion on the cells is a miniscule elongation which is called micro-villus. These elongations act as pumps in converting the food into segments of the body. In this way, those food particles which are to become parts of the body reach all the parts of the body then by the circulation system.

Now can you as a living being ever imagine how many chemical changes are created in the stomach to liquefy the food when the food reaches the stomach? It is not possible for such changes to be the result of some evolutional process. Together with this, the secretion known as saliva is created during the chemical process from the linings of the stomach. If this was not created, the acid would have destroyed the stomach. Therefore, for one's life to function, both these liquids (the acid and saliva) must be created at once. From here, we learn that this is no gradual coincidence or coincidental evolutionary process, but is the manifestation of Allaahﷻ's creation and wisdom.

There is nothing in the universe which Allaahﷻ has created without wisdom and benefit. Every single thing definitely has a function and benefit. Allaah ﷻ has not created anything base in the universe. With regards to its creation, everything is good. There is definitely some underlying benefit in every of Allaah's creation. However, when we do not know the wisdom and benefit behind something, we regard that thing as bad, whereas in reality, nothing is bad. Take for example those animals which are outwardly harmful and dangerous e.g. snakes, scorpions. They are regarded as vile to us because at times they cause harm to us. However, keeping in mind the complete system of the universe, there is definitely some underlying wisdom behind their creation, whether we are aware of it or not.

AL-WADOOD ﷻ (THE MOST LOVING ﷻ)

'Wadd' refers to love and friendship. Three definitions have been given regarding Al-Wadood ﷻ:

1.) Al-Wadood ﷻ has the meaning of ism-faail. This means that He is the Lover. He ﷻ loves those who are obedient (the angels, ambiyaa and pious servants.) i.e. He is pleased with them due to their actions, He bestows His favors upon them due to their achievements and He praises them due to it.

2.) Al-Wadood ﷻ is that Being who creates the love of the pious in the hearts of the creation. Rasulullaah ﷺ said, "When Allaah ﷻ loves a person, He calls out to Jibra'eel عليه السلام [saying], 'Allaah loves such and such person. So you should also love him.' And so, Jibra'eel also loves him. He then announces to the inhabitants of the heavens [saying], 'Allaah ﷻ loves such and such person. You all should also love him.' The inhabitants of the heavens therefore love that person. He thus becomes an object of acceptance on earth." (Bukhaari, Muslim)

3.) Al-Wadood ﷻ has the meaning of ism-maf'ool. This means that Allaah ﷻ is the beloved i.e. the ambiyaa, angels and pious slaves all love Allaah ﷻ. In fact, according to them, there is nothing more beloved to them than the Being of Allaah ﷻ.

Some have stated that Allaah ﷻ is beloved by the awliyaa due to their recognition of Him, by the sinners due to His forgiveness and mercy; and by the general masses due to His sufficing for their needs and sustenance.

The causes of love are five and all of these are found in Allaah ﷻ to the greatest extent:

1.) Wealth – Allaah ﷻ is the possessor of everything in the universe, whereas the wealth of all creation is temporary and minimal. Allaah ﷻ states,

وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. (Munaafiqoon)

وَلَهُ مَا فِي الْسَّمَاوَاتِ وَالأَرْضِ

And for Him belongs whatever is in the heavens and the earth. (Nahl)

Rasulullaah ﷺ narrates from Allaah ﷻ that He said: "O My servants! I have made oppression prohibited upon Myself and made it prohibited among your selves as well. You should therefore not wrong each other. O My servants! All of you are astray except the one whom I guide. Therefore ask Me for guidance and I will guide you. O My servants! All of you are hungry except the one whom I feed. Therefore ask Me to feed you and I will feed you. O My servants! All of you are naked except the one whom I clothe. Therefore ask Me to clothe you and I will clothe you. O My servants! You commit sins by day and night, and I forgive all sins. Therefore seek forgiveness from Me and I will forgive you. O My servants! If you wish to harm Me, you will never be able to harm Me. And if you wish to benefit Me, you will never be able to benefit Me. O My servants! If all your past and future generations, and all the humans and jinn were to reach the level of the most righteous among you, that will not increase My sovereignty in any way. O My servants! If all your past and future generations, and all the humans and jinn were to reach the level of the most wicked among you, that will not decrease My sovereignty in any way. O My servants! If all your past and future generations, and all the humans and jinn were to all stand on a single field, and they were to ask Me [whatever they desired] and I gave to

every person whatever he asked for, that will not decrease My treasures in any way except as when a needle is dipped in the ocean. O My servants! It is your deeds which I store for you, and I will then give you your compensation in full. Therefore, whoever does good, should thank Allaah. And whoever does evil, he should blame none but himself [because evils are committed by the demands of his self].” (Muslim)

2.) Favours – Allaah ﷻ's favours on man are innumerable. Allaah ﷻ states,

وَإِن تَعُدُّواْ نِعْمَةَ اللّهِ لاَ تُحْصُوهَا إِنَّ اللّهَ لَغَفُورٌ رَّحِيمٌ

And if you try to count the bounties of Allaah, you will never be able to do so. Allaah is Most Forgiving, Most Merciful. (Nahl)

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللّهِ

Whatever bounty is by you, it is from Allaah. (Nahl)

3.) Beauty - Whatever beauty is in the world is but a creation of Allaah ﷻ, who is the Most Beautiful. In this world, each person's beauty surpasses the next. What must have been the beauty of Yusuf m that the women cut their hands on seeing him! What must have been the actual beauty of Rasulullaah ﷺ that people would have cut their hearts if they had to see it? What must be the beauty of the damsels of Jannah that if one of them were to look at the people of this earth, she would light up all that is in between them and fill it with fragrance. The veil on her head is better than this world and all that is in it? (Bukhaari) Then we can well imagine the beauty of Allaah ﷻ!

When people will see the beauty of Allaah ﷻ on the Day of Judgement, the beauty of all else will fade. Rasulullaah ﷺ said, “When the people of Paradise enter Paradise, Allaah ﷻ will ask them, ‘Do you want anything more which I could give to you?’ They will reply, ‘Did You not illuminate our faces? Did You not admit us into Paradise and saved us from the Hell-fire?’ The veil will then be removed and they would not have been

given anything more beloved to them than being able to see their Sustainer.'" (Muslim)

4.) Perfection – Allaah ﷻ has all qualities of perfection. He ﷻ is perfect in creating, in forgiveness, in mercy, in tolerance, in power, etc. All perfection only belongs to Him ﷻ.

5.) Closeness – A person loves some-one because of his being close to him e.g. a son loves his father because of their close relationship. Allaah ﷻ's relationship with man is the closest. Allaah ﷻ states,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

We are closer to man than his jugular vein. (Qaaf)

AL-MAAJID (THE POSSESSOR OF GRANDEUR ﷻ)

AL-MAJEED ﷻ (THE MOST VENERABLE ﷻ)

Al-Maajid ﷻ and Al-Majeed ﷻ are both derived from the word 'majd'. In the word Majeed, there is *mubaalaghah* (intensity).

Majd has one of two meanings.

1.) Majd refers to loftiness and honour. The Quraan is referred to as Majeed as its status is very lofty. Al-Maajid/Al-Majeed ﷻ is that Being who is honoured, great and lofty due to His great actions, lofty qualities and beautiful names. There is none worthy of true veneration other than Him and there is no grandeur other than His grandeur. If any greatness or lofty position is granted to anyone besides Him ﷻ, it is a gift and favour from Him ﷻ. Some have stated, "He ﷻ is venerable due to His actions and the creation holds Him in great esteem due to His grandeur."

2.) Majd refers to vastness. A person who is extremely generous is referred to as maajid (رجل ماجد). The Quraan is also referred to as Majeed because of its vast benefits. Allaah ﷻ is Al-Maajid/Al-Majeed because He is that Being who showers His kindness upon His slaves through the favours which He showers upon them.

A hadeeth shareef states,

سُبْحَانَ الَّذِي تَعَطَّفَ العِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَبِسَ المَجْدَ وَتَكَرَّمَ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ ذِي الفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي المَجْدِ وَالكَرَمِ، سُبْحَانَ ذِي الجَلَالِ وَالإِكْرَامِ

Pure is that Being who is wrapped in splendour and utters words of splendour. Pure is that Being who is attired in Grandeur and graciously bestows it. Pure is that Being for whom purity is only appropriate for Him. Pure is the Being who possesses grace and grants bounties. Pure is

the Being who possesses splendour and grandeur. Pure is the Being who possesses exaltedness and kindness. (Tirmidhi)

In many verses of the Quraan Majeed, Allaah ﷻ has made mention of His greatness, grandeur and loftiness. In fact, the Quraan Majeed as well as the ahaadeeth are replete with the glory, grandeur, and honour of Allaah ﷻ. Many verses and surahs include mention of His ﷻ grandeur and majesty e.g. aayatul-kursi in Surah Baqarah, Surah Faatihah and Surah Ikhlaas.

The greatest means by which a servant can proclaim the grandeur and splendour of Allaah ﷻ is by tilaawat of the Quraan Majeed day and night. (If one is able to, a hafiz should recite at least three juz (paras) daily and a non-haafiz should recite at least one juz (para) daily.) No one in his own words can ever completely praise and proclaim the grandeur of Allaah ﷻ as He deserves compared to how Allaah ﷻ has praised Himself in the Quraan Majeed.

Some ulama have stated, "There are four fundamentals for majd. None can be maajid perfectly unless these four are found together: a.) ownership b.) kingship c.) abundance of grandeur d.) graciousness in actions. If the king's dominion has become firmly established, lands have become many, all the servant's needs are placed before him, he is lofty in status, overlooks criminals, forgives wrong-doers, covers up faults, accepts excuses, answers quickly the call of the distressed, grants those who possess nothing, honours delegations, helps the oppressed, protects chaste women and prevents enemies from violating sanctities, then he is maajid and majeed, to the highest level. Allaah ﷻ is honoured and venerated due to His gracious actions, honourable status and lofty rank. Together with this, He ﷻ owns such a kingdom which minds cannot fathom and tongues cannot describe.

AL-BAA-ITH ﷻ (THE RESURRECTORﷻ)

Ba'th refers to send, awaken or give rise to.
1.) Al-Baa-ith ﷻ is the Being who sends messengers to their nations with His commandments
2.) Al-Baa-ith ﷻ is that Being who sends sustenance to His servant, from such places where he never imagined, even though he does not earn.
3.) Al-Baa-ith ﷻ is the Being who will resurrect those who are in the graves for reckoning.

Amongst the basic beliefs of Islaam is that Allaahﷻ will bring the dead back to life again. In the Qur'aan Kareem, Allaah ﷻ states:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

Verily Qiyaamah is approaching. There is no doubt in it and verily Allaahﷻ will resurrect all those who are in the graves. (Hajj)

Allaah ﷻ is the Being who possesses absolute power. He ﷻ has brought all creation into existence from non-existence. In the creation of every single thing, He has utilized such wisdom which man can never encompass or even fathom. It is apparent that there should be no difficulty for the Being who brought something into existence the first time to grant it existence a second time? When man intends to make something, then he finds it difficult the first time. If he wishes to make the same thing a second time, it becomes easier. However, for Allaah ﷻ even the first time is not difficult. A matter of surprise is that how do those people who accept that it is only Allaah ﷻ who has created the whole universe with all its various wisdoms regard it impossible and contrary to intellect for Him to create us a second time?

Perhaps, the main doubt these deniers have is that after dying and turning to dust, the parts and atoms of man is spread throughout the

world. The wind blows it from one place to another. These atoms also spread throughout the world by other means and causes. How will all these atoms now be brought together on the day of Qiyamaah? If they are somehow brought together, how will they then be brought to life again?

However, they never sit to ponder: have not all the world's atoms joined together to form their present existence? The water, wind and small particles which appear from the east and west form part of man's food and become part of their body. This pitiable person at times does not even realize that in one morsel which he is taking to his mouth, so many particles have been brought together from different countries of the world. What difficulty can there be for that Being, who through His complete wisdom and planning has given existence to every single human and animal by gathering and putting together scattered particles from throughout the whole universe, to now gather all these particles tomorrow, whereas all the forces of the world, water, wind etc, are all under His command and subservient to Him. By His indication, the wind, the water and the atmosphere will gather the particles found in them. What doubt lies in this?

The reality is that they have not realized Allaah ﷻ's power and greatness. They estimate and judge His ﷻ power in accordance with their power, whereas the skies, the earth and all which is between them all possess some sort of perception and understanding, and all run in obedience to the command of Allaah ﷻ.

In Surah Hajj, Allaah ﷻ invites people to ponder over the manner which they were created. This is more-so if they are in doubt as to how will they be brought alive a second time after having disintegrated. Besides this, another proof is given that we should look at the dead land. As soon as the waters of mercy fall onto it, it comes to life and Allaah ﷻ sprouts

out such flowers which bring happiness and delight to mankind, and He creates different types of beautiful sceneries through it. Thus, just as Allaah ﷻ can give life a second time to the dead land, similarly, He ﷻ can grant you life a second time.

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

We have not created them i.e. the heavens and the earth except with a reason but most people do not know. (Dukhaan)

This means that if one has a mind which ponders and understands, then the heavens, earth and whatever has been created in between, point to many realities. From amongst them, some are:

1) The power of Allaah ﷻ

2) The possibility of the hereafter – because that Being who created these huge bodies from non-existence and granted them existence definitely has the power to destroy them once and create them a second time.

3) The necessity of reward and punishment –If there was no reward and punishment, then the whole system of the world would have become useless. The wisdom of creating the world was so that it could be a place of examination. Thereafter, reward and punishment are given in the hereafter; or else the end result of the good and evil would be the same, which is far from the divine wisdom of Allaah ﷻ.

4) This universe encourages those who think and ponder to obey Allaah ﷻ because everything that has been created is a very great favour from Allaah ﷻ. It is necessary for the slave to be grateful for these favours by obeying His Creator.

ASH-SHAHEED ﷻ (THE WITNESS ﷻ)

Shaheed has many different meanings.

1.) Shaheed can mean shaahid (ism-faail). The meaning of Ash-Shaheed is similar to Al-Aleem ﷻ except that it is more specific. Allaahﷻ is the Knower of hidden and apparent things (aalimul ghaib wash shahaadah). *Ghaib* means those things which are hidden and *shahaadah* means those things which are apparent. Allaah ﷻ is fully aware of everything whether apparent of hidden. If only knowledge is taken into consideration, then Allaah ﷻ is Al-Aleem ﷻ. If knowledge in relation to hidden things is considered, then Allaahﷻ is Al-Khabeer. If knowledge in relation to apparent things is considered, then Allaah ﷻ is Ash-Shaheed.

Allaah ﷻ is completely aware of everything. He ﷻ is such a Sovereign whose kingdom encompasses every atom of the heavens and earth, and who is aware of the minutest condition of the atom of every single object. He ﷻ is aware of the oppression being meted out to the oppressed; He ﷻ will assist him; and He ﷻ is also aware of the oppression of the oppressor, He ﷻ will punish him – either in this world or in the hereafter.

Allaah ﷻ states,

وَاللّٰهُ شَهِيْدٌ عَلٰى مَاتَعْمَلُوْنَ

And Allaahﷻ is aware of all the actions you are doing.

(Aal-Imraan)

This is an address to the Jews and Christians. After hearing the clear proofs of truthfulness and accuracy and after listening to such true and solid speech of the Qur'an Kareem, what has happened to them? In spite of being called Ahle-Kitab (people of the Book), they are adamant to refute the speech of Allaahﷻ and the one who has brought it. Remember! All of their actions are before Allaahﷻ. He ﷻ knows well

their intentions and plans. When He catches hold of them, He will take reckoning of every small matter.

2.) Shaheed means a witness who testifies to the truthfulness of the claimant in a dispute.

In Surah Aal-Imraan the following verse is mentioned:

شَهِدَ اللّهُ أَنَّهُ لاَ إِلَهَ إِلاَّ هُوَ وَالْمَلآئِكَةُ وَأُوْلُواْ الْعِلْمِ قَآئِمَاً بِالْقِسْطِ لاَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

Allaah, the angels and the people of knowledge testify that there is none worthy of worship besides Allaah maintaining (His creation) with justice. There is none worthy of worship besides Him, the Most Powerful, the All-Wise. (Aal-Imraan)

Here, three testimonies are mentioned. One is the testimony of Allaah ﷻ himself, the second is that of the angels and the third testimony is that of the people of knowledge. Allaah ﷻ's testimony is in a figurative sense. This means that Allaah ﷻ's Being, his qualities, and all His manifestations and creation are open signs of His oneness."

ہر گیا ہے کہ از زمیں روید وحدہ لا شریک لہ گوید

زمین سے اگنے والی گھاس کی ہر ہر پتی زبان حال سے توحید کی دیتی ہے گواہی

Every particle on the surface of the earth testifies that He is alone and has no partner

Every grass growing on the earth gives testimony of His Oneness.

A poet describes the signs of Allaah ﷻ in the following manner:

و في كل شيء له آية تدل على انه واحد

In everything there is a sign which points to the fact that He is one.

Besides this, His messengers and revealed books also testify to His oneness. All of these are from Allaah ﷻ. Thus, it is as if He ﷻ testifies that there is none worthy of worship save Him.

Allaah ﷻ states:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ

Soon We will show them Our signs (of our oneness and complete power) in the horizons and in themselves. (Fussilat)

افاق is the plural of افق. This refers to the lowest level of the sky. Here the meaning of آفاق is every corner of the universe i.e. ponder over all the small and big creations in the whole universe (e.g. the creation of the earth, the heavens and whatever is between them). They all testify to the existence of Allaah ﷻ, to the fact that His knowledge and power is all-encompassing, and to His uniqueness. Closer to this is man's own life and body. Look at each limb and all the fine and delicate machines working therein. For the easiness and comfort of man, such arrangements have been made which baffles one's intelligence. This delicate machinery is fashioned so resolutely and firmly that for 70 to 80 years, it never becomes worn out. If the spring in man's joints was manufactured by humans, then even a metal spring would have become worn out and would have become defunct. The skin of the hands as well as the small lines and marks on them do not fade away during one's entire life. If a person with the least amount of intelligence and understanding ponders, then he will be forced to admit that his Creator and Sustainer must be a Being whose knowledge and power is never-ending and who has no equal.

Similarly, the odour, smell, taste, form and shape of fruits or flowers, their sprouting in particular seasons or their growth in specific pieces of land, the juice and water emerging there-from, all testify to the existence of Allaah ﷻ for a person with intelligence and wisdom.

The shape of a walnut is similar to that of a head and its nut is similar to the brain. This formation lends support to the fact that this is especially beneficial for the brain. The shape of pistachios is like that of the heart and its nut shows that it is beneficial for the heart. The pomegranate seems to be filled with blood; and is therefore beneficial for the heart and liver. The colour of berries and jambulana show that they are beneficial for the liver. The shape of the apple shows that it gives

strength to the heart and there is iron found in it. Thus, it creates blood and by the command of Allaah ﷻ, it benefits the stomach and liver.

In Surah An'aam as well, Allaahﷻ calls towards tawheed (belief in His Oneness) proving that the only Being truly worthy of worship is Him ﷻ. Once a delegation from the people of Makkah came to Nabee ﷺ and said, "Who is your witness for the claim which you make that you are the messenger of Allaah? We have not found anyone testifying that you are a messenger, even though we have launched a full investigation from the Jews and Christians." The following verse was then revealed:

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادةً

Say, whose testimony can be greater than that of Allaahﷻ?" (Anaam)

Allaah ﷻ is that Being in whose control lies the entire universe and harm and benefit of all. So whose testimony can be greater? Then say, "Allaah ﷻ is a witness between me and you." This refers to those *mu'jizaat* (miracles) and clear signs which Allaah ﷻ made apparent to show that Rasulullaah ﷺ was a truthful messenger. Thereafter, Allaah ﷻ addresses the inhabitants of Makkah saying:

أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللّهِ آلِهَةً أُخْرَى قُل لاَّ أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَـهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِّمَّا تُشْرِكُونَ

Then (after the testimony of Allaahﷻ) do you testify that there is another deity with Allaah? (If this is so, then ponder over your end result) Say, 'He is only one deity and I am free from your shirk (polytheism).' (Anaam)

In the above mentioned verses, tawheed is clearly established and polytheism is clearly negated.

AL-HAQQ ﷻ (THE TRUTH ﷻ)

Haqq refers to something which is established or definite. Therefore:

1.) Al-Haqq ﷻ is the Being whose existence is definite. There is no possibility of rejecting His existence and His presence and existence is established. The existence of Allaah ﷻ is the primary thing which must be acknowledged. There is no possibility of denying Him, since there are no proofs which can ever prove Allaah ﷻ's non-existence.

2.) Al-Haqq ﷻ is that Being who makes other things truthful and established.

A calligraphist by profession, decided to test and determine which religion was true. He adopted the following method: He prepared exquisite copies of the Torah, the Bible and the Qur'an Kareem. However, he purposely altered sections in them. Thereafter, he handed over the copy of the Torah to Jewish scholars, who studied it and then paid him handsomely for it due to the beautiful script. The Bible was handed over to the Christians priests. Congratulating his effort, they purchased this beautiful script for a huge sum. Finally, he handed over the Qur'an Kareem to the Muslim scholars. On seeing the alterations, they grabbed hold of him and took him to their ruler, who commanded that he should be killed due to the alterations he had made in the Qur'an. He then explained his reason for doing so. Thereafter, he openly announced his acceptance of Islam and explained to them that he wanted to examine all the religions to see which one was divinely protected and correct. By his experiment, he had realized that only Islaam was the truthful religion and only the Qur'an Kareem is the truthful book of Al-Haqq ﷻ. None can ever make alterations in His book.

THE PROOF OF THE EXISTENCE OF AL-HAQQ ﷻ

Man, the automatic moving system within him, the surroundings of man, the earth, heavens, in short every atom of the universe is a proof of the existence of Allaah ﷻ. A poet states:

تامّل سطور الكائنات فانّها من الملك الأعلى اليك رسائل
و قد خطّ فيها لو تأمّلت خطّها ألا كلّ شيء ما خلا الله باطل

Ponder over the lines of the universe since they are messages to you from the highest king (i.e. Allaah ﷻ). If you ponder carefully over the script, you will find that He has written 'Behold, everything besides Allaah ﷻ is false and deception.'

When Rasulullaah ﷺ would awaken for Tahajjud, then he would supplicate using the name of Al-Haqq ﷻ as an intercessor:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَوَعْدُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ

O Allaah, all praises belong solely to You, You are the light of the heavens and earth and whatever is in them. All praises belong solely to You. You are the one who keeps in existence the heavens, earth and whatever is in them. All praises belong solely to You. You are the Sovereign of the heavens and earth and whatever is in them. In reality, You are Al-Haqq (the Truth), meeting You is a reality, Your promise is true, Jannah is a reality, Jahannam if a reality, the Hour is a reality, the ambiyaa عليهم السلام are a reality and Muhammad ﷺ is a reality. (Ibn Hibbaan)

AL-WAKEEL ﷻ (THE ACCOMPLISHER ﷻ)

Wakeel is derived from the word 'wakaalah' which means to hand over your matters. Accordingly, Al-Wakeel ﷻ is that Being to whom all matters are handed over to, knowing that all creation belongs to Him, and that all matters occur according to His command. None besides Him owns anything.

The meaning of the following verse of the Quraan

فَاتَّخِذْه وَكِيْلًا

So take Him as a helper.(Muzzammil)

is that one should hand over all one's works, matters and conditions to Allaah ﷻ. Technically, this is referred to as *tawakkul* (trust in Allaah ﷻ). The meaning of *tawakkul* is that a person expends all his energies and makes full effort to fulfil a noble objective, and then leaves the result in the hands of Allaah ﷻ. He does not trust his efforts, nor does he become proud over the efforts made. Abandoning all permissible means and entertaining false hopes is not tawakkul, but *ta'attul* (remaining idle and useless.) Before this command of *tawakkul*, the quality of Allaah ﷻ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ (Sustainer of the east and west) has been mentioned. In this, there is indication that the Being who nourishes and sustains the entire world and the Being who is responsible for fulfilling all its needs from the first to last is the only Being worthy of placing one's trust in. The one who places trust in Him ﷻ will never be deprived. The Quraan Shareef clearly states,

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰه فَهُوَ حَسْبُه

And he who places his trust upon Allaah, then Allaah ﷻ is sufficient for him (i.e. for all his problems and needs). (Talaaq)

The quality of *wakeel* informs us that we should not be afraid of doing any (difficult) works. We should hand all our affairs to Al-Wakeel ﷻ. He

is the True Accomplisher. The Quraan Kareem explains this concept time and again.

The only and true accomplisher of all works is Al-Wakeel ﷻ. The speciality of this blessed name is that Allaah ﷻ even commanded the Bani Israaeel in the Tawraat,

اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا

Do not take anyone besides Me as a helper. (Bani Israaeel)

In Surah Ahzaab, Allaah ﷻ states,

وَتَوَكَّلْ عَلَى اللّٰهِ وَكَفٰى بِاللّٰهِ وَكِيْلاً

And place your trust in Allaah. Allaah ﷻ is sufficient as a helper.

The Quraan addresses Nabee ﷺ, "Just as it is your habit to fear Allaah ﷻ, continue doing so in the future. Never accept the views of the disbelievers and hypocrites. Do not be in the least concerned, even if they all gather together and form a huge faction…..make schemes….try to entice you with false offers…….offer cunning advice……and try to make you lean towards their ideas. Never allow the fear of anyone besides Allaah ﷻ to overcome you. Accept the orders of this single deity. Humble yourself before Him ﷻ. Even if the whole of creation gather together and come forth, never listen to anyone against Him. Allaah ﷻ is fully aware of all conditions.

Whenever He sends forth any command, He ﷻ does so with great wisdom and awareness. There will be only goodness for you if you follow His commands. If you place your full trust in Him, He ﷻ will complete all your tasks through His power. He ﷻ is the only Being worthy of placing one's trust in.

Whoever has handed over his heart to Him ﷻ will never turn elsewhere. If one had a second heart, then he would be able to also turn towards others. However

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِه

Allaah ﷻ has not placed two hearts in the chest of any man. (Ahzaab)

A point to note is that no person can ever have more tawakkul and trust in Allaah ﷻ than Rasulullaah ﷺ and the sahaabah ؓ. However their manner of tawakkul was not that they abandoned outward means and said, "Allaah is sufficient for us. We will just sit back and do nothing." Nabee ﷺ and his companions prepared for battle and emerged. They utilized whatever means and resources were within their means, and then proclaimed, "Allaah ﷻ is sufficient for us." This is the meaning of tawakkul which the Quraan Kareem has taught, and which Nabee ﷺ practised and instructed.

The outward worldly means are also bounties of Allaah ﷻ. Abandoning them is a form of ingratitude. It is not the way of Rasulullaah ﷺ. If a person is overcome by some spiritual condition, then he will be excused. In Surah Maryam, Allaah ﷻ commanded Maryam ؓ to eat dates. She was however first ordered to shake the date-tree, whereas Allaah ﷻ could have granted dates without her doing so. From this we learn that to make effort to earn sustenance is important, as a form of means. Then, one can say, "I have done as much as I could do." Together with this, a person should repose trust in Allaah ﷻ. By doing so, he will gain the full benefit of tawakkul. This incident of Maryam ؓ has been expressed by a poet in Arabic:

اَلَمْ تَرَ اَنَّ اللّٰهَ أَوْحٰى لِمَرْيَمَ وَهزِّیْ اِلَيْكِ الْجِذْعَ يُسَاقِطْ الرُّطَبَ

وَلَوْ شَاءَ اَحْنٰى الْجِذْعَ مِنْ غَيْرِ ۔هذه إِلَيهَا وَلٰكِنْ كُلُّ شَيْئٍ لَه سَبَبُ

Do you not see how Allaah ﷻ inspired Maryam, "Shake the tree, the dates will fall."

If He ﷻ wished, He ﷻ could have granted her the dates without this effort, however everything is linked to some cause.

It is of utmost importance that this belief of tawakkul enters our minds and the crevices of our hearts. The automatic result of this is that a believer, in all conditions and matters, will solely rely on the Being of

Allaah ﷻ. He will not be in need of anyone, but will place his trust before his deity. The duty of the servant is to adopt the means. The result is from the side of Allaah ﷻ. Therefore Allaah ﷻ is our *wakeel* (helper and accomplisher) as well as our *kafeel* (responsible for us). In all conditions, He ﷻ will accomplish our needs.

In a hadeeth-qudsee, Allaah ﷻ declares, "Whoever leaves Me and seeks support from the creation, I will close upon him all the means of sustenance in the heavens and earth. If he asks of Me, I will not grant him. If he supplicates to Me, I will not accept his supplication. If he seeks forgiveness from Me, I will not forgive him. The servant who leaves the creation and seeks support from Me, I take responsibility to provide him with his sustenance from the heavens and earth. If he asks from Me, I will grant him. If he supplicates to Me, I will answer his supplications. If he seeks forgiveness from Me, I will forgive him." (Kitaabuz Zuhd)

Al-Wakeel ﷻ is not only the Being who accomplishes our work, but the work of all the creation. By His doing, vegetation shoots forth from the ground, grows and sways about, the day and night evolve, seasons change, and the sun, moon and stars rise and set. He ﷻ holds up the heavens and earth. He ﷻ controls the speed of the stars and planets, or else they would collide into one another.

Al-Wakeel ﷻ oversees all. As long as He ﷻ wills, He ﷻ, as well as His appointed angels, continue to protect man. When His protection is lifted, then a person can never find protection in any form.

Al-Wakeel ﷻ has taken responsibility for every person. According to necessity, He ﷻ provides the creation with tools and limbs to acquire their sustenance. When He ﷻ wishes, He ﷻ snatches all these things away.

AL-QAWEE ﷻ AL-MATEEN ﷻ (THE ALMIGHTY, THE INVINCIBLE ﷻ)

Al-Qawee ﷻ is that Being who has perfect and complete power over all things. It is commonly said by one and all, “This person is able to accomplish this work. This thing is in his possession.” This means that he can within certain bounds, utilize it, buy it or sell it. If, together with having the ability, he is so mighty that no one can ever snatch away that item from him, and no one can stop him from utilizing it as he pleases, then this quality becomes more compounded. Similarly, Allaah ﷻ, together with having control over everything, is most mighty as well.

Allaah ﷻ has described His Being as being Mighty, as He states :

اِنَّ اللّٰهَ قَوِیٌّ شَدِیْدُ الْعِقَابِ

The meaning of this verse is that if anyone wants to overpower this Being, he will not be able to do so, and if any criminal or oppressor wants to escape from Him ﷻ, he will not be able to do so.

(Ibn Katheer)

Al-Mateen ﷻ is that Being whose strength is intense who possesses such strength which will never terminate. No difficulty can overcome Him in His actions, nor does He feel fatigued.

In Al-Maqsadul-Asnaa, it is written, “The word *qudrat* points to perfect power, whilst *mataanat* refers to intense power for Allaah ﷻ. Since Allaah ﷻ’s power is perfect, He is Al-Qawee ﷻ, and since His power is intense, He ﷻ is Al-Mateen ﷻ.” Allaah ﷻ is Al-Mateen ﷻ. Mateen refers to that Being who is so strong that no tiredness and weariness can overcome His actions. There is a slight difference between qawee and mateen. When one’s strength is complete and perfect, it is referred to as qawee, and when one’s strength is intense and severe, it is referred to as mateen.

Al-Qawee ﷻ and Al-Mateen ﷻ has created different types of strengths (within His creation). Some are qawee and not mateen, whilst others are mateen and not qawee.

Wind, water and fire are qawee, but not mateen. If a person wishes, he will be able to move air from one direction to another, he can capture air, stop air, take out air from a container, lock it in a room and remove it from any place, make it move faster or slower, cool it or warm it. Wind is strong but not firm. It is so strong that it can uproot huge trees, topple massive electrical poles, cause the roofs of houses to fly away, cause storms in the ocean and destroy cities upon cities.

That person is in deception who looks at the strength of the creation and regards it to be true strength. All the strength which the creation possess, whether it be an atom bomb, hydrogen bomb or a blade of grass, are all equal in the sight of Al-Qawee ﷻ and Al-Mateen ﷻ. If He ﷻ wishes, He can grant a small pebble in the beak of a bird the strength of an atom bomb. If He ﷻ wishes, He can cause the power of the atom bomb to fail.

Whoever in this world has attained any strength, has been granted strength by Al-Qawee ﷻ.

The effect these two names produce on one's imaan is: Power solely belongs to Allaah ﷻ alone. He ﷻ has no partner. There is no one to repel His decision. None can go against His command. None can overpower His decision. He ﷻ grants honour to whomsoever He wishes, and disgraces whomsoever He wishes. He ﷻ grants assistance to whomsoever He wishes, and He leaves helpless those whom He wishes. The honourable one is he whom Allaah ﷻ honours, and the disgraced one is he whom Allaah ﷻ disgraces. The assisted one is the one whom

He ﷻ assists, and the helpless one is the one who Allaah ﷻ leaves. Pure is the Powerful, Mighty King. He ﷻ fulfils His promise, helps His servant, honours His army, and defeats the enemies all alone.

Those who have recognized Allaah ﷻ have stated,

أَنْ لَّا تَطْلُبَ الْقُوَّةَ وَالْقُوْتَ إِلَّا مِنْ مَّوْلَاکَ

Do not seek strength and food except from your Master.

Allaah ﷻ is Al-Qawee. The angels only move about with the permission of Allaah ﷻ. The hugest angels, despite possessing excessive strength and amazing qualities do not have the courage to move even one wing without His command. The most high-ranking messenger and angels are mere servants. They cannot do anything themselves.

Once, Jibraaeel ﷺ did not visit Nabee ﷺ for many days. Nabee ﷺ was perplexed. The disbelievers began saying, "The Sustainer of Muhammad has become displeased with him and left him." This further aggravated the grief suffered by Nabee ﷺ. After some time, Jibraaeel ﷺ came. Nabee ﷺ asked the reason for not coming for so many days. According to one hadeeth, Nabee ﷺ said,

مَا يَمْنَعُکَ أَنْ تَزُوْرَنَا أَكْثَرَ مِمَّا تَزُوْرَنَا

What prevents you from visiting us more than you do?

Jibraaeel ﷺ answered,

وَمَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّکَ

We do not descend except by the permission of Your Sustainer.

(Ahmad)

In other words, he could only descend when Allaah ﷻ commands. He ﷻ only commands them to descend when He ﷻ feels it suitable in accordance to His perfect wisdom, since He ﷻ possesses all knowledge of time (past, present and future) and place (heavens, earth and in-between). He controls and owns everything. Only He ﷻ knows when to

send an angel to a Messenger. No close angel or high-ranked messenger has the choice to go anywhere or call anyone to him. Every doing of Allaah ﷻ is on the perfect time and in the perfect place. There is no possibility of forgetfulness or error in His court. This means that Jibraaeel عليه السلام coming quickly or after a certain time is based on His wisdom.

Allaah ﷻ states,

قُلْ يَتَوَفّٰكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ

Say, "The angel of death who has been appointed over you will take your soul, then you will be returned to your Sustainer." (Sajdah)

Death will definitely come from Allaah ﷻ. The angel of death has been appointed over man. The angel of death cannot do as he pleases. He is only an intermediate, and has been appointed by Allaah ﷻ.

The angel of death said to Rasulullaah ﷺ, "O Muhammad, by Allaah! If I wished to extract the soul of a mosquito, I would be unable to do so, unless Allaah ﷻ commands me to take it." (Ibn Katheer)

Those servants who follow the ambiyaa عليهم السلام , remaining firm on the commands of Allaah ﷻ and abstaining from those things which Allaah ﷻ has prohibited, having concern to spread this deen in the whole world and continue striving to do so, will find the strength of Al-Qawee ﷻ with them. Al-Qawee ﷻ will cause them to be dominant with His power. All falsehood together with their means will become weak and feeble. The sahaabah رضي الله عنهم stood for inviting to Islam, due to which they overcame and dominated all. Whichever powers confronted them were destroyed.

1.) Internal strife and rebellions arose during the era of the first khalifah, Abu Bakr رضي الله عنه, but Allaah ﷻ caused him to defeat and overcome all.

2.) The greatest superpowers of the world at that time, Caesar and Khosroes challenged Umar رضي الله عنه. Allaah ﷻ completely annihilated them.

The khulafaa and Muslims who came thereafter always remained successful and dominant as long as they remained firm upon the Divine commandments, and did not establish connections and mix with others.

Similarly, whoever opposes those who are attempting to spread the deen of Al-Qawee ﷻ and refute their call or cause harm to them, Al-Qawee ﷻ will exhibit His power and obliterate these enemies.

3.) Those who killed the ambiyaa ﷺ and their followers were afflicted with severe punishments and disgraced. History is replete with such incidents. Allaah ﷻ granted power and dominion to the enemies of those who martyred Yahyaa ﷺ, Zakariyyaa ﷺ and Shuaib ﷺ, who disgraced and embarrassed them before killing them.

4.) Allaah ﷻ punished Namrood in a severe manner.

5.) Allaah ﷻ set the Romans over the enemies of Isaa ﷺ, who dishonoured them. Before the Day of Judgement, Allaah ﷻ will grant him dominance over his enemies.

6.) Allaah ﷻ destroyed the enemies of Rasulullaah ﷺ at the hands of the Muslims. Some were killed, others were taken as prisoners and the remaining were captured on the occasion of the conquest of Makkah Mukrramah, whom Nabee ﷺ freed. During the life of Nabee ﷺ, the rule of Islam was established in the whole Arabian peninsula.

Material victory and outward respect and honour will finally be attained by those who carry out the call of truth and are desirous to build a connection with Al-Qawee ﷻ. They imbibe within themselves those qualities by which they can build and keep a connection with Al-Qawee ﷻ.

AL-WALEE ﷻ (THE HELPER AND GUARDIAN ﷻ)

Different definitions have been mentioned regarding this blessed name:
1.) Walee refers to a person who is a guardian. The walee of an orphan is the person who has taken responsibility to look after him in all conditions. Al-Walee ﷻ is that Being who takes responsibility to see to the needs of His servants, Muslim and non-Muslim, pious and sinful. No servant, jinn, star, planet or spiritual guide can assist a person in real need. The only Being who can do so is Allaah ﷻ.
2.) Walee refers to a helper. Al-Walee ﷻ is the Helper of the believers in this aspect that He ﷻ has taken the responsibility to assist them and guide them, just as a guardian takes the responsibility to care for a small child. He ﷻ removes them from darkness into light. He ﷻ has also taken the responsibility to reward them and grant them a befitting recompense on the Day of Judgement. If this meaning is considered, then this name is specific for the believers. Allaah ﷻ states, (addressing Nabee ﷺ, who is commanded to proclaim,) "Verily my walee (Helper) is Allaah ﷻwho has revealed the Book. And He continues to care for the pious." Allaah ﷻ is addressing His nabee, commanding him to say to the polytheist idol-worshippers, "My helper, assistant, aide and protecter from you is Allaah ﷻ who has revealed the true Book. He ﷻ befriends those of His creation whose actions are noble due to obeying Him."
Helpers and assistants are many, but the only helper who can assist one at every occasion, in every place, individually and collectively, and who will in addition show love and compassion is only Allaah ﷻ, Al-Walee.
3.) Walee means close. Al-Walee is that Being who is close to His pious servants. The relationship of closeness and friendship which Allaah ﷻ has with His pious servants is the result of their beautiful actions. ﴿هوَ وَلِيُّهُمْ﴾ The commentators state that in this verse, the extreme honour and admiration of those servants who do noble deeds is clear, as they are close to Allaah ﷻ and Allaah ﷻ is close to them. Allaah ﷻ is close to every servant. However, by closeness here is meant a special connection

and relationship which a servant has with Allaah ﷻ and which Allaah ﷻ has with His servants. (عِنْدَ رَبِّهِمْ) illustrates the servants closeness to Allaah ﷻ and the words (وَلِيُّهُمْ) displays Allaah ﷻ's closeness with His servants.

بِمَا كَانُوْا يَعْمَلُوْنَ This shows that the honour and rank they will receive in the hereafter, whether it is the abode of safety or gaining Allaah ﷻ's friendship is due to their noble actions. There is no way of attaining these bounties with abandonment of actions.

4.) Walee refers to a lover. Al-Walee ﷻ is that Being who loves His friends, assists them against their enemies, whether humans, carnal desires and all those enemies which become a barrier in preparation for the Hereafter.
No one can cause harm to that person who Allaah ﷻ assists. The miracle of Ibraaheem عليه السلام is famous. Namrood wanted to burn him in the fire, but by the Mercy of Allaah ﷻ, the fire could not harm him in the least.
Allaah ﷻ exhibited His power in a similar manner for the ummah of Nabi Muhammad ﷺ on behalf of a pious personality, Abu Muslim Khawlaanee (rahimahullah). The false claimant of nabuwwah (prophethood), Aswad Anasee of Yemen called for him and demanded that he should testify to his (Aswad's) messengership. However, he رحمه الله refused to attest to any nabee after Nabee ﷺ. On hearing this, Aswad gathered an enormous amount of firewood and lit a huge fire. He then proceeded to throw Abu Muslim Khawlaanee (rahimahullah) into this blazing fire.

However, Allaah ﷻ rendered the fire harmless for him and he emerged unscathed. The people advised Aswad Anasee not to trouble him any further. However, they also felt that if he remained there, he would cause rebellion against Aswad. Therefore, Aswad should rather expel him. Heeding their advice, Aswad banished Abu Muslim Khawlaanee (rahimahullah).

Ejected from Yemen, he proceeded to Madeenah Munawwarah. When he reached Madeenah Munawwarah, Abu Bakr had already been appointed khalifah after the demise of Rasulullaah ﷺ. On nearing Masjid Nabawee, he tied his camel and began performing salaah behind a certain pillar. Umar ﷺ saw him and enquired, "Where have you come from?"

He answered, "From Yemen."

(Since the incident of a Muslim being placed in the fire by Aswad Anasi and his being saved by Allaah ﷻ's mercy had reached Madeenah Munawwarah,) Umar ﷺ enquired, "What has happened to our friend whom Allaah ﷻ's enemy (Aswad Anasee) placed in the fire, but he was not harmed?"

Abu Muslim Khawlaanee (rahimahullah) answered, "This incident took place with a person by the name of Abdullah ibn Thaub."

Umar ﷺ asked, "I ask you to take an oath, are you not that very same person?"

Abu Muslim answered, "Yes, I am that very person." On hearing this, Umar ﷺ kissed his forehead, took him to Abu Bakr ﷺ and remarked, "All praise is to Allaah ﷻ, who has granted me the ability before my death to see that man who was dealt with like Ibraaheem Khaleelullah عليه السلام." (Hilyatul-Awliyaa)

If Al-Walee ﷻ decides to assist any person, then even if a close family member or an influential person wishes to disgrace or destroy him, utilizing all his possessions and means, then too Al-Walee ﷻ will crown him with honour, protection and respect.

We should therefore never fright or fear for any of the creation. We should regard as our friend and assistant only that One Being who has no partner. If He ﷻ is the helper of any person, the person will not become perturbed by the insults and abuse of the creation. He is convinced that these insults cannot cause him any harm without the will

of Allaah ﷻ. No human, jinn, magician or satan can cause the slightest harm to anyone without the command of Allaah ﷻ. To attain the help of Al-Walee ﷻ, we must imbibe within ourselves those qualities with which He ﷻ has promised His assistance. Allaah ﷻ has stated,

ذٰلِکَ بِاَنَّ اللّٰهَ مَوْلَی الَّذِیْنَ اٰمَنُوْا

That is because Allaah is the helper of those who believe. (Muhammad)

This means that the Muslims will always dominate. Even if they are unsuccessful in this world for a limited period, they will finally be successful. The success of the hereafter is obviously for the Muslims. Therefore the Muslim will always remain successful.

In the Battle of Uhud, the disbelievers raised their slogan of falsehood,

اُعْلُ هبُلْ اُعْلُ هبل

May Hubul be exalted!

In answer to this, the Muslims proclaimed,

اَللّٰهُ اَعْلٰی وَاَجَلُّ

Allaah is the most exalted and great!

Similarly, when the non-Muslims shouted out,

لَنَا الْعُزّٰی وَلاَ عُزّٰی لَکُمْ

For us is Uzza and there is no Uzza for you,

the Muslims proclaimed,

اَللّٰهُ مَوْلاَنَا وَلاَ مَوْلٰی لَکُمْ

Allaah is our helper and there is no helper for you. (Bukhaari)

AL-HAMEED ﷻ (THE PRAISE-WORTHY ﷻ)

Hamd refers to praises. Therefore:
1.) Al-Hameed is that Being who has made binding upon the creation to praise Him due to His abundance of bounties upon them and His beautiful favours upon them.

2.) Al-Hameed ﷻ is that Being who is worthy of praise. He ﷻ granted existence to all the creation and then bestowed them with two great favours 1) Life 2) Intellect. He ﷻ did not suffice on this but continued raining His favours upon them to such an extent that His favours can never be enumerated even though one expends all his energy to do so. Then, whom else can be worthy of praise besides Him? In actual fact, all praises are only due to Him and none else, just as favours are only from Him and none else.

Al-Hameed ﷻ is the only Being worthy of praise in His Being, His qualities, His names and all His actions. He ﷻ possesses the most beautiful of names, the most perfect and beautiful qualities. There is no deity or Sustainer besides Him ﷻ. His every action is worthy of being praised. Every statement of His is worthy of honour. Every command that emanates from Him is based on wisdom. His every decision is decisive and just. He ﷻ has created all of His creation most perfectly. On an appointed time, He ﷻ grants death in accordance to His decision. All of these matters are worthy of praise.

All praises return to Him. Therefore, Al-Hameed ﷻ is worthy of all praises which will be uttered and all which were uttered in past eras which can fill the entire world and which can never be enumerated. These praises can only belong to Him. He is completely pure, and all praises are solely for Him, since all praises are for the one who showers all favours.

Al-Hameed is that Being who possesses such qualities and causes of praise which demand that He be praised. Even if no one praises Him, then too He ﷻ is worthy of praise.

Whomsoever we praise, we do so for two reasons,
1.) He possesses such perfection or goodness, the benefit of which is confined to Him, but we do not attain any benefit from His good quality and perfection.
2.) He is our benefactor, due to which we wish to acknowledge His favours and we thus praise Him.

Allaahﷻ's praise is due to both these factors. Our tongues remain moist in His praises on account of us recognizing His perfections and appreciating His favours. It is not sufficient to proclaim that praises belong to Allaah ﷻ, but the reality is that praise is only and solely for Allaah ﷻ. By saying this, the veils are raised, and this reality uproots the worship of all creation. In the world, wherever, whatever, in whichever form, there is any goodness, benefit or perfection, its fountain-head is Al-Hameed ﷻ. The perfection of any human, any angel, any star, in short any creation is not intrinsic, but it is the favour of Allaah ﷻ. The only Being worthy of being praised, loved and appreciated is the Creator of Perfection.

By pondering, we will realize that whatever is praised in the world, in reality it is the praise of Allaahﷻ. In this world of colour and smell, thousands of beautiful sceneries, enchanting pictures, and countless beneficial objects are always attracting hearts to themselves which force one to praise it. However, if one ponders deeply, then he will see one powerful being working behind the scenes. Wherever anything is praised in the universe, its reality is nothing more than praising a picture, a sculpture or manufactured item. All these praises are in actual fact that of the painter, sculpture, or manufacturer himself.

By praising Al-Hameed ﷻ, one is actually making duaa. Therefore, praise Allaah ﷻ in great abundance. Wherever one sits, one should praise Allaah ﷻ and ponder over His bounties. Human beings are composed of two parts: 1) body and 2) soul. It is clear that, with regards to value, the soul is the main part, the most superior and more virtuous. The body is subservient and on an inferior level. According to the research of doctors and researchers, regarding the inferior section of the human, Allaah ﷻ has kept within it approximately 5000 benefits. There are more than 300 joints in this body. Allaah ﷻ has made every joint so firm, that in spite of movement all the time, it does not need greasing, nor is there a need for repairs. Generally, a person lives for 60 to 70 years. This soft and delicate body as well as its joints work and function during this entire period that had it been steel, it would definitely have worn out. However, Allaah ﷻ has stated:

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

We have created man and We have strengthened their joints. (Dahr)

The result of this natural firmness is that, normally, these delicate and soft joints carry out their function for 70 years or more. Take one organ, the eye as an example. The manifestations of Allaah ﷻ's amazing wisdom which are present in it cannot be easily comprehended even after spending one's whole life in researching it. In merely one glance of the eye, try to estimate how many of Allaah ﷻ's bounties are being showered on a person. One will be absolutely amazed. As soon as one lifts his gaze, it sees an object. Just as the internal energy of the eye comes into play, the outward creation of Allaah ﷻ plays a huge role in making one see an object. If the light of the sun was not present, then the internal light of the eye would not work. For the sun to shine, there is a need for the atmosphere. For a person to see and for his eye to function, there is a need for wind, food, etc. When a person raises his gaze just once, all the powers of the world function. This is just one action. Ponder and think how many times we use this organ daily,

weekly, annually, and during our whole life. This is such a chain which cannot be encompassed by human ability.

Likewise, the functions fulfilled by the eye, tongue, hand and foot are completed by joining with the forces of the entire world. These are those bounties enjoyed by all living humans. There is no distinction between king and slave, poor and rich. The great bounties of Allaahﷻ are general endowments which every human being takes benefit from. The benefit of the heavens, the earth, and all the creation in between them, as well as the moon, sun, stars, air and atmosphere reaches all living things.

Thereafter are Allaah ﷻ's special bounties which He grants to humans according to divine wisdom such as wealth, honour, respect, comfort, nd ease. Even though it is completely self-evident that the general bounties which are found equal in all humans e.g. heavens, earth and all their creations are more important and esteemed than the special bounties like money, etc., simple minded men never regard these great bounties as being bounties due to their generality. Their gaze halts at the very basic objects around themselves and the special bounties of food, drink and shelter.

Anyhow, this is only a superficial glance. The necessary result of these bounties which are raining down upon man every minute is that man ought to praise and continues praising, to the fullest, the Bestower of these favours and bounties. To remind us of this natural demand, the first words of the first Surah of the Qur'an Kareem is اَلْحَمْدُ لِلّٰهِ (All praises are due only to Allaah ﷻ). Praising Allaah ﷻ is an act which is of superior status. Nabi ﷺ said, "When Allaah ﷻ grants any bounty to any servant, and he utters اَلْحَمْدُ لِلّٰهِ then it is as though he has granted something more virtuous compared to what he has taken." (Ibn Majah)

AL-MUHSI ﷻ (THE KEEPER OF COUNTS ﷻ)

Ihsaa refers to something which is encompassing. Al-Muhsi ﷻ is that Being whose knowledge encompasses everything. Neither can the most minute object slip past His knowledge ﷻ, nor can gigantic objects render Him unable to encompass its knowledge. Al-Muhsi ﷻ is that Being who witnesses all that which is apparent, and is fully aware of all that which is hidden. Al-Muhsi ﷻ is that Being who observes your every external breath, and who perceives all your internal senses.

In Surah Jinn, Allaah ﷻ states, وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا "And He keeps a count of everything." This means that it is only the Being of Allaah ﷻ whose knowledge encompasses the count and tally of everything. He ﷻ is aware of the amount of particles of all the mountains, of every drop in all the oceans of the world, of the drops of rain falling on the surface of the earth, and of the number of leaves on all the trees.

Anas ﷺ reported that Rasulullaah ﷺ passed by a Bedouin, who was engaged in duaa during his salaah, and was reciting the following words, "O that Being whom eyes cannot see, whom minds cannot fathom, whom none cannot describe, whom vicissitudes of time cannot change, and who does not fear calamities. He ﷻ knows the weight of mountains, the mass of the ocean-water, the number of drops in the ocean, the quantity of rain-drops, the amount of leaves on the trees, and the measure of all things which the night brings darkens upon and the day brightens. Neither can one sky conceal from Him ﷻ another sky, nor can one earth obscure from Him ﷻ another earth. The ocean cannot conceal from Him that which lies within its depths, and the mountain cannot hide from Him that which lies within its rocks. Make the best portion of my life the last portion, the best action of mine the final action, and the best day of my life the day I meet You."

Nabi ﷺ instructed a person to bring this Bedouin to him when he had completed his salaah. When he came to Nabi ﷺ, Nabi ﷺ presented to him a piece of gold which he ﷺ had received as a gift from a certain mine, and then said, " I have presented this gold to you since you have praised Allaah ﷻ in a most beautiful manner." (Mu'jamul-Awsat)
This Bedouin praised Allaah ﷻ with such words which comprehensively expounds on this beautiful name, Al-Muhsi ﷺ.

In this manner, all man's actions, good and evil, are kept recorded by Him ﷻ. His knowledge encompasses everything. Allaah ﷻ states,

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

And We have encompassed everything, in writing.

This means that Allaah ﷻ has kept a record of all their actions in their book of deeds.

Whoever has this conviction that he is being watched, his every action is being logged, his every word which emerges from his mouth is being recorded, then this person will take stock of his every movement. As soon as he notices any fault, he will engage in repentance and seeking forgiveness. The reason for this is that when this belief enters the crevices of his heart that Allaah ﷻ's knowledge encompasses everything, and that He ﷻ is aware of man's every condition, then he will regard himself to be under examination at every moment.

The system of Al-Muhsi ﷻ is fascinating and strange. You will not find in any corner of the world a five hundred year old man who has been forgotten by the angels. Every person who comes into the world is granted a specific amount of breaths. Neither does he breathe any less, nor any more. This is the accounting system of Allaah ﷻ.

AL-MUBDEE ﷻ, AL-MU'EEDﷻ (THE ORIGINATOR ﷻ, THE RECREATERﷻ)

Al-Mubdee ﷻ is that Being who brings something from non-existence into apparent existence. Al-Mu'eed ﷻ is that Being who returns the creation from life to death in this world, and He who returns the creation after death to life in the hereafter.

Ibdaa (creating for the first time) and iaadah (creating a second time) is such a reality which cannot be refuted. Every person, Muslim or non-Muslim, accepts the fact that they came into existence after non-existence i.e. they were nothing at first. Now they have become a mobile human being. They also testify to the fact that they will cease to exist one day in this world – they cannot live forever in this world.

Based on this, they ought to believe that they will be resurrected after their demise. The Being who granted them existence from non-existence, and after a short while terminates this existence, can easily recreate man a second time one day, so that man can be recompensed for the actions he had done in the world. Allaah ﷻ is very just. This world is a place for doing noble deeds (daarul-a'mal), and is not a place where one will receive his recompense (daarul-jazaa). For recompense, Allaah ﷻ will create man a second time. If he had performed righteous actions in the world, he will be rewarded. On the other hand, if he had perpetrated evil, then he will be punished. It is not possible that a believer and a non-believer; or a person who performs good actions and a person who is an evil-doer can be equal. Every person will be dealt with by Allaah ﷻ according to his actions. For this reward and punishment to take place, there must be one appointed time. Thus Allaah ﷻ will re-create man after death, so that he can be recompensed.

Man should think: He was non-existent. Al-Mubdi ﷻ created him, granted him life, and one day, He ﷻ will take away his life. What difficulty is there for this Being to create him a second time?
Allaah ﷻ states,

هَلْ أَتَى عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

Definitely, an era in time passed when man was not even mentioned.
(Dahr)

This means that man was non-existent. He was in the form of semen. Before that, he was a morsel of food and even prior to that, he was a portion of primary matter. Allaah ﷻ has turned the attention of man to this aspect that, if he possesses the slightest understanding and ponders vaguely, together with discovering his own reality, he will be forced to believe in and affirm the existence, knowledge and power of his Creator and Maker.

If a seventy year old person broods over the fact that seventy-one years ago, there was no trace of him, nor was he mentioned in any way, at this time, what was the force which lead to his being created? Which astounding and mind-boggling might gathered spread-out particles from throughout the world, creating an intelligent, hearing, and seeing human being?

Undoubtedly, it is only the being of Al-Mubdi ﷻ who has given man existence from non-existence. Then, eventually a time will come when man will die and leave this temporary abode, after which he will again be granted life by Allaah ﷻ. Just as Allaah ﷻ is Al-Mubdi, so too is He Al-Mueed –the being who possesses power to give life a second time, in the exact manner as He ﷻcreated him the first time. At that time, there was no sample. Without any previous model, He ﷻ created man and grew him up. Thereafter He ﷻ placed man in different conditions – some were made wealthy, others were left poor; some were rulers and others were subjects. He ﷻ commanded the wealthy to consider the

poor – He ordered the wealthy to fulfil the rights of the poor by spending on them. In like manner, for every ruler, a command was issued that they should consider those subordinate to them, they should deal with them softly and gently, and they should not burden them with such tasks which they cannot bear – remember that one day has been set aside for reckoning. On this day, Al-Mueed ﷻ will resurrect all of mankind a second time, and He will erect the scales of justice.

Since Allaah ﷻ is a just and equitable Being, He ﷻ has commanded man to observe these qualities. To mete out this very justice, Qiyaamah will take place.

To show that Allaah ﷻ can easily give life again in the hereafter, Allaah ﷻ has manifested His power in this world. He ﷻ states,

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّهُ مُوتُواْ ثُمَّ أَحْيَاهُمْ إِنَّ اللّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ

Have you not seen those who have emerged from their houses in the thousands, fearing death. Allaah ﷻ said to them, "Die." Then He gave life to them. Verily Allaah ﷻ is very gracious on the people, however most people are not grateful. (Baqarah)

Abdullaah ibn Abbaas ﷺ says regarding the commentary of this verse, "A group of people resided in a certain area, during the era of the Bani Israaeel. The climate in their area became unsuitable for them. Eventually a severe plague affected the area. These people absconded from this area, fearing death. They ran towards a valley in a certain desert in which there was a barren piece of land. This barren land became crowded with them.

Allaah ﷻ sent two angels towards them. One was sent to the upper area and the other to the lower area. They both let out a scream, due to which all the people passed away. A long while passed. The city turned into mere walls and graves. Their bodies disintegrated. Eventually, a

nabi of the Bani Israaeel passed by there. It has been said that his name was Hizqeel عليه السلام. He supplicated to Allaah ﷻ to give life to these people, and his supplication was accepted. He was commanded to say,

أَيَّتُهَا الْعِظَامُ الْبَالِيَةُ إِنَّ اللَّهَ يَأْمُرُكِ أَنْ تَجْتَمِعِي

O disintegrated bones! Allaah ﷻ has commanded you to merge.

Thereafter, Allaah ﷻ commanded him to say,

أَيَّتُهَا الْعِظَامُ إِنَّ اللَّهَ يَأْمُرُكِ بِأَنْ تَكْتَسِيَ لَحْمًا وَعَصَبًا وَجِلْدًا

O bones! Allaah ﷻ has commanded you to cover yourself with flesh, sinews and skin.

The nabi watched as flesh began to attire the bones. Finally he was commanded to say,

أَيَّتُهَا الْأَرْوَاحُ إِنَّ اللَّهَ يَأْمُرُكِ أَنْ تَرْجِعَ كُلُّ رُوحٍ إِلَى الْجَسَدِ الَّذِي كَانَتْ تَعْمُرُهُ

O souls! Allaah ﷻ has commanded you that every soul must return to the body in which it resided in.

As soon as he uttered this, all the people rose alive. They looked at one another. After such a long period, Allaah ﷻ had granted them life. The following words spontaneously emerged on their tongues,

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ

O Allaah! You are pure from all faults and weaknesses. There is none worthy of worship besides You. (Ibn Katheer)

Abdullaah ibn Abbaas رضي الله عنه narrates that Rasulullaah ﷺ once delivered a sermon in which he said, “Verily you all will be gathered before Allaah ﷻ naked and uncircumcised, (as Allaah ﷻ has stated) “Just as We created you the first time, We will do it a second time. This is Our promise. We will definitely do it.” (Bukhaari)

Al-Mueed ﷻ is promising that He ﷻ will create all of creation a second time. He ﷻ will not go contrary to His promise. Therefore, it is binding on a believer to believe in the physical resurrection of bodies. All doubts, objections and reservations raised regarding this matter are all based on human power and knowledge. The perfect power and all-encompassing knowledge of Allaah ﷻ cannot be a site for such objections, since He ﷻ is pure from all blemishes.

AL-MUHYI ﷻ, AL-MUMEETﷻ (THE GIVER OF LIFE ﷻ, THE GIVER OF DEATHﷻ)

Al-Muhyi ﷻ is that Being who grants life to dead semen, by extracting from it a living being. He ﷻ will give life to disintegrated bodies by returning its soul to it on the Day of Resurrection.
Al-Mumeet ﷻ is that Being who gives death to living beings, and by death, He ﷻ demolishes the strength of healthy and strong people.

Whilst conveying the religion of Islaam, Qutaibah Baahili, left Turkey, and intended to go to China. A companion advised him, "O Qutaibah! You have travelled a lot. Islam has spread in the Turkish lands. Now, evil plans are being hatched around us. Do not proceed! Sit down here and do work."
Qutaibah ﷺ answered, "I emerge, placing my trust in the assistance of Allaah ﷻ. (Life and death is in His control.) When our appointed time arrives, then no kind of preparation can save one from death. (If the decision does not come from Allaah ﷻ, then death cannot overtake us. Al-Muhyi and Al-Mumeet ﷻ is only Allaahﷻ.)

Life and death is in the control of Allaah ﷻ. When He decides death for any person, then all the means of protection and causes of life can become the very cause of death.

In one place, a person fleeing from some robbers in one bus was knocked down by another bus: Whilst robbers were robbing people in a bus, this 45 year old man jumped out from this moving bus to save himself. Suddenly, another bus appeared from behind and crushed him to death. In this way, he jumped into the jaws of death.

A person working on a three floor building fell from the last storey. However he was saved by a mound of sand which was below him. The people of the locality said to this worker, "Allaah ﷻ has given you a second life. Hand out sweetmeats to celebrate this happy occasion." Whilst going to fetch the sweetmeats, he had to cross a road. A bus knocked him over. He immediately fell down dead.

Allaah ﷻ states,

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ

He is the Being who creates death and life. (Mulk)

In different ways, Allaah ﷻ creates life:

1.) He ﷻ grants life to a tiny drop of sperm and a blood clot.

2.) He ﷻ grants life to dead ground by means of rain.

3.) He ﷻ grants life to dead hearts by His remembrance.

4.) He ﷻ grants a life of enjoyment to the souls of the saaliks (those searching for Him) by the light of His graces (anwaar-tajalliyaat).

In a similar manner, Allaah ﷻ creates death:

1.) He ﷻ grants death to a living human being.

2.) He ﷻ grants death to lush grounds.

3.) He ﷻ grants death to hearts when they forget Him.

AL-HAYY ﷻ(THE EVERLIVING ﷻ)

The word 'Hayy' means alive in English.
Al-Hayy ﷻrefers to that Being who possesses everlasting life, such permanence which has no beginning which can be calculated, and no ending which can be demarcated. Whatever is besides Him alive in the universe has a definite beginning which can be calculated, and a demarcated end, such life which terminates once that point has been reached.

Life is a quality of Allaah ﷻ. This means that He ﷻ was always in existence and characterized with the quality of life. Life was not granted to Him after non-existence, and death will not afflict Him after life. All other living creatures will eventually taste death, and they were devoid of life before existence. Allaah ﷻ states,

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything faces destruction, save His Being. (Qasas)

The Being who is alive and free from death never has any fear of being harmed when he takes disobedient servants to task for their wrongdoings.

All of creation have some form of life which is extremely minimal compared to Allaah. Whomsoever Al-Hayy ﷻ, by means of His power, grants life or a whiff of life is regarded as living. It is another matter altogether that man does not refer to those things in which he cannot physically perceive life as living beings as he does for other humans, animals, birds and insects. The most perfect level of life has been granted to human beings. He possesses within himself the ability to gain the recognition of Allaah ﷻ's Being and qualities to a certain limit. It is this recognition which is the cause for man being bound by the divine laws. For this reason, other existing objects, minerals, plants and

animals are not bound by divine commandments as they do not possess this type of life and recognition.

Al-Hayy ﷻ grants life, feeling and understanding to whomsoever He wills, as much as He wills. When He ﷻ takes away this life, this is referred to as *fanaa* (annihilation) and death. By His command, this person is then transferred to another world, and eventually he will have to stand before Allaah ﷻ and render an account of his whole life. This is a reality. He ﷻ is alive and existent. He ﷻ knows our needs and necessities even before us. He ﷻ is fully aware of those things which will benefit and harm us.

اَلاَيَعْلَمُ مَنْ خَلَقَ

Does He not know who He created? (Mulk)

وَمَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ

And We are not unmindful of the creation. (Mu'minoon)

When we were in non-existence, He ﷻ was existent. When we will fade into oblivion, He ﷻ will remain. He ﷻ is the One who places life in the outward structures of benefit (which are around us). Then only are we able to derive any benefit from these means. Whoever loves those besides Him, will be utilized for those besides Him. Al-Hayy ﷻ ﷻ is not in need of first removing causes, and then cautioning us. He ﷻ has the ability to remove the effect of benefit from anything. If He ﷻ removes the benefits placed within a certain object, then even though the object is before us, it will be like a dead object. It will be of no benefit, since Al-Hayy ﷻ has terminated His command to cause benefit through it. The whole universe will become like a corpse before this sinful servant. The outward form will be present, but it will not be able to benefit man as it is devoid of a soul.

AL-QAYYUM ﷻ (THE SUSTAINER OF LIFE ﷻ)

The word Qayyum is from the word *qiyaam*. *Qiyaam* means to stand straight. *Qaaim* refers to a person who stands upright. Qayyum and qayyaam are on the scales of *mubaalagah* (hyperboles). They refer to one who is standing and can make others stand.There are two aspects to this. One is that Allaah ﷻ is self-existent. The second is that the whole universe is existent by His command. These are two separate matters. The first shows that He is completely independent of those besides Him, while the second shows that all are in need of Him. This quality is very lofty, and loftier is the Being who is characterized with this quality.

He ﷻ is The Being who executes all the affairs of His creation. He ﷻ is the Regulator and the One who has taken care of all that occurs in the universe. He is self-existent (this means that He is not in need of anyone for His existence, whereas all of the remaining creation is completely dependent for even the smallest amount of existence). He ﷻ gives life to all the inhabitants of the earth and heavens, and takes care of their needs, sustenance and all their conditions.

Al-Qayyum ﷻ has granted life to all living beings by His special power. Every atom of the universe is His slave. He ﷻ is not in need of any-one. He ﷻ can take work from whomsoever He wishes. Life, perpetuation of life, the usage of life, benefit and harm in life, effects and ill-effects to life, as well as death is subject to His command of '*kun*' (Be!) It is only He who grants existence and perpetuation of that existence (for a while).

We understand from the word Qayyum that Allaah ﷻ is in control of all the heavens, earth and whatever lies in between, and that the whole universe is running by His support. Therefore, it is clearly apparent that whatever is present in the world is neither the owner of its existence,

nor can it keep its existence intact. Whether it is an idol manufactured from stone, water, a tree, an angel or a messenger- none are worthy of worship. The only Being worthy of worship is that Being who was always alive and will always remain alive. This quality is solely found in Al-Hayy ﷻ, Al-Qayyum ﷻ. Besides Him, there is none worthy of worship.

Allaah ﷻ is Al-Qayyum ﷻ. This demands the following:
a.) Allaah ﷻ is one. He ﷻ has no partner or equal.
b.) Allaah ﷻ is not confined to any place or abode.
c.) Allaah ﷻ has perfect and complete knowledge of all things in existence.
d.) All things in existence are in need of Allaah ﷻ for their creation and their continuous existence.
e.) Everything is attributed to Him ﷻ directly or indirectly.

Scholars state that this name and the previous one (Al-Hayy ﷻ) are those names upon which all metaphysical discussions are based. It is for this reason that great virtue has been accorded to these two names. Ibn Abbaas ﷺ stated that the Ism-A'zam is these two names. During the battle of Badr, Rasulllaah ﷺ, in the state of sajdah kept on imploring, "Yaa Hayyu, Yaa Qayyom" until the believers were granted victory.

AL-WAAJID ﷻ (THE BEING FOR WHOM ALL IS FOUND, THE EXISTENT ﷻ)

One meaning of 'waajid' is wealthy. It is extracted from the word 'wujd'. Allaah ﷻ states, "Wherever you stay, according to your 'wujd' (capability or wealth), allow them (divorced women) to stay."
In the Arabic language, waajid is referred to a wealthy person as he is able to find everything. However, with regards to humans, a person finds something after not possessing it. Allaah ﷻ is also Al- Waajid, but not in this sense. Since He ﷻ is free from deriving any benefit and suffering any loss, everything is always found for Him, thereby being Waajid. Humans, animals and other creation are *waajid* at times, and are not at other times.

Allaah ﷻ is Waajid since all things in existence are found within His control. He has always possessed all intrinsic perfections as well as all things which can be sought.

This name can also be derived from 'wujood', which will then mean existent. Al-Waajid ﷻ has always been in existence and will always remain in existence. Here-under a few proofs of the existence of Allaah ﷻ will be mentioned:

1.) Every single atom in the universe points to the existence of Allaah ﷻ. The greatest proof and sign of His existence however, is man himself. The Quraan declares, "And in yourselves. Do you not see?"
Ponder over the nervous system of the body. It is so delicate yet so connected. Modern research explains that the headquarters of the internal communication system is the brain. In every brain, there is approximately one billion nerve chambers. From every chamber, thin threads emerge and spread throughout the body. Information travels

from these threads to other limbs at an extremely fast speed, at approximately 70 miles an hour. By means of these nerves, we taste, we hear, we see, we touch, and perform countless other actions. There are three thousand taste-buds on the tongue. Every-one of them is connected to the brain by means of a different nerve. In the ears, there are about one hundred thousand hearing chambers. By a very complex action, our brains are able to hear.

In every eye, there are 130 million cells, which transmits pictures to the brain. On the surface of the skin, a whole network of sensory fibres are spread out. If a hot object is brought before the skin, then approximately 3000 pores perceive it and convey the message to the brain. Similarly on the skin, there are 250000 pores which can perceive cold objects.
A person should ponder: Could such a systematic and bonded system come into existence coincidentally? Never! This is undoubtedly the masterpiece of a most knowledgeable and intelligent maker.

2.) Science informs us that the universe comprises of 500 million galaxies. Each galaxy comprises of approximately 100 billion stars. All of these galaxies are in continuous motion. The moon is continuously in movement. The earth moves around its axis at a speed of one thousand miles per hour. The sun orbits at a speed of 600000 miles per hour. The stars move at different speeds, some at 8 miles per second, some at 32 miles per second and some at 84 miles per second. If these stars have to collide, the whole system of the universe will be in chaos. If there is a slight change in the speeds of these stars, even our days, nights and seasons will change. Day and night, we see with our very own eyes that, daily in one city, so many accidents occur which cause loss to life. This is not because there are no drivers, but because there is a second of inattention from the drivers. If a few moments of carelessness of the driver can cause destruction to a whole car, then what is the reason that there have been no accidents in the skies, despite the continuous

movement of countless stars and celestial bodies. Can this be mere chance?

Never! The only reason is that this huge system is being kept in control by Allaah ﷻ.

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا ۚ وَلَئِنْ زَالَتَا اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْ بَعْدِهٖ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا

Verily Allaah ﷻ withholds the heavens and earth from moving out of place. If they were to move out of place, there will be none to withhold them after Him. Indeed He is Tolerant, Most Forgiving. (Faatir)

This means that together with Allaah ﷻ possessing perfect power, He is characterized with perfect kindness. He ﷻ holds up the heavens and earth, and does not allow them to move from their places, otherwise, in a split second, the whole system of the universe could be destroyed. If He ﷻ does not maintain them in their respective places, and they have to stir, there is none else but Allaah ﷻ who can control them.

3.) A group of atheists once surrounded Imaam Abu Haneefah ﷺ and wanted to kill him. He said to them, “First, let us discuss one matter in the form of a debate. Thereafter, you have a choice to do as you please.” They accepted this request of his. The date and location for the debate was fixed. However Imaam Saheb arrived late. The atheists raised a huge clamour about this.

Imaam Saheb said, “First listen to me. Perhaps you will excuse me for my delay.” They agreed to do so. Imaam Saheb then said, “Today, I witnessed an amazing incident. When I reached the river banks, there was no sign of any boat whatsoever. I was perplexed not knowing how I was to cross the river. Whilst I was still pondering over this predicament, I see a tree being cut by itself. Boats were then formed. Then without any carpenter and any nails, these boards began joining together to form a boat. Without any sailor, it rowed over to me, floating over the water. I boarded it. It then brought me to this shore.”

When the atheists heard this story, they raised their heads to the heavens and, in sarcastic tones, announced, “Is it ever possible for a tree

to be cut by itself, for a ship to be prepared without a builder, and for a boat to move so perfectly without a captain?"
Imam Saheb answered, "Foolish ones! If one tree cannot be cut by itself, if boards cannot be joined and fixed together without some builder, if a boat cannot be prepared without any expert, if a recently-made boat cannot move without a sailor, then can this whole system – the trees, the rocks, the rivers and seas, the sun and moon, the gardens, the animals and humans, the huge number of stars and the galaxy – come into existence by itself? Can such a huge system move by itself, not having any maker and guide?" These atheists understood this example. They repented and accepted Islam.

4.) Imaam Shaafeei' ﵀ pondered over the wonders of a green lush tree, and recognized his Creator and Master. He says, "I saw the mulberry tree. It is a single tree. Its roots and stem is one. The seasons and wind affecting it are one. The land is one. The water is one. The branches and leaves are of one type. The colour as well as the shape of the leaves is one. The taste of all the leaves is one. The matter of all is one. Cows, goats, deers, birds as well as insects eat these leaves.
However when a silkworm eats it, silk emerges.
When a bee eats, honey is formed.
When a deer eats, musk is formed.
When a cow or sheep eats, then excreta is formed.
Is this not a proof that there must be a creator of different types of effects and benefits from one leaf? This is that Being whom we refer to as Allaah ﷻ. All of this are His doings and accomplishments.

فَيَا عَجَبِيْ كَيْفَ يُعْصٰى الإِلٰه أَمْ كَيْفَ يَجْحَدُهُ الْجَاحِدُ
وَلِلّٰهِ فِيْ كُلِّ تَحْرِيْكَةٍ وَتَسْكِيْنَةٍ اَبَـدًا شَاهِدُ
وَفِي كُلِّ شَيْئٍ لَهُ ايَةٌ تَدُلُّ عَلٰى أَنَّهُ وَاحِدُ

I cannot fathom how Allaah ﷻ can be disobeyed, or how a denier denies Him,

whereas there is a proof of the existence of Allaah ﷻ in every movement and halting?
In every single thing, there is a sign which points to the fact that He is one.

5.) Imaam Ahmad ﷺ has stated, "Once I pondered deeply. I saw a palace before me. It was a strong fort, surrounded on all four sides. Its walls were extremely strong. It has no windows or skylight. It has no doors. There is no question of food or provisions reaching there. There is no means of air filtering through. The outer portion of the palace is white. It shines likes silver. The inside has been painted and shines like gold. This palace is closed from all sides; above, below, right and left. Suddenly the wall breaks, and from within this enclosed palace, a living chick emerges which has eyes, ears, a tongue, possesses a beautiful form, speaks so lovingly and moves about. Immediately, it is able to recognize its friend as well as foe. It knows how to eat grains as well as to drink water.

Is there any creator of this bird in this enclosed and protected palace? Is there any Being who has granted it bones, a body, flesh, a beak, legs and the perception to seek protection by its mother from the harms of cats, etc? Most definitely there is. He is that Being whose power is unlimited and whose name is Al-Waajid ﷻ.

6.) Once, a so-called intellectual person asked an illiterate village-dweller for a proof of the existence of Allaah ﷻ. He replied,

يَا سُبْحَانَ اللّٰهِ! إِنَّ الْبَعْرَ لَيَدُلُّ عَلَى الْبَعِيْرِ وَ إِنَّ أَثَرَ الْأَقْدَامِ لَتَدُلُّ عَلَى الْمَسِيْرِ فَسَمَاءٌ ذَاتُ اَبْرَاجٍ وَاَرْضٌ ذَاتُ فِجَاجٍ وَالْبِحَارٌ ذَاتُ أَمْوَاجٍ؟ أَلَا يَدُلُّ ذٰلِکَ عَلٰى وُجُوْدِ اللَّطِيْفِ الْخَبِيْرِ

Pure is Allaah! Dung points to the existence of a camel ahead. Footprints point to the existence of a traveller on that road. Do the huge heavens full of constellations, the earth filled with valleys and the oceans thundering with waves not point to the existence of a Most

Refined and All-Knowing creator (a most powerful and knowledgeable being)? (Ibn Katheer)

7.) Shaikh Sa'dee ﷺ states, "Ponder over green and lush trees. Every leaf openly points to the recognition of a true Master."
Think for yourself:
a.) The height of trees
b.) The proportioning of the tree's width, breadth and height.
c.) The arrangement of branches
d.) The greenness of the leaves
e.) The beautiful embroidery on the leaves
f.) The mixture of beautiful colours
g.) The beautiful cutting of the leaves together with being so proportioned
h.) The different effects of different leaves – some are boiled in water from which tea is made. Some are boiled in water and are used to clean the body. The leaves of the narcissus tree has a different effect, paan leaves have a different effect. Mint leaves have different benefits. Their smells and tastes are different.
i.) The colours of the different flowers
j.) The smells of the different flowers
k.) The protection of the flowers by thorns
l.) The contracting and expanding of the flowers
Is all of this not the doings of a Maker and Fashioner?

AL-WAAHID ﷻ (THE ONE ﷻ)

Al-Waahid ﷻ is that Being who is one, and has been alone since ever. No one is a second to Him ﷻ. Al-Waahid is that Being who is unique in His perfections. No one partners Him ﷻ in any of these qualities. It is necessary for servants to accept His oneness in belief, word and action; they should acknowledge His unrestricted perfections and unity, and perform acts of worship solely for Him.

The ambiyaa ﷺ were sent to primarily proclaim this tawheed and, for this reason, scriptures were revealed to them. This tawheed was the distinguishing factor which divided people into believers and disbelievers, fortunate and wretched. This is the meaning of, "There is no deity besides Allaah ﷻ." All the ambiyaa ﷺ invited their people towards this.

The object of the pure life of Nabi ﷺ was to spread the call of the oneness of Allaah ﷻ. He ﷺ taught and encouraged the sahaabah ﷺ to do likewise. For this reason, he ﷺ commanded his messenger, Muaaz ﷺ to the people of Yemen to commence with inviting them to believe in the oneness of Allaah. He ﷺ said to him ﷺ, "You are proceeding to a group of people who are from the ahl-kitaab (people of the Book). The first thing you should invite them towards is to accept the oneness of Allaah ﷻ. When they acknowledge this, then inform them that Allaah ﷻ has ordained five salaah for them." This hadith establishes the importance of the belief in the oneness of Allaah ﷻ, since it is the basis of all noble actions. Without belief in tawheed, no action is accepted in the court of Allaah ﷻ. Shirk (polytheism), on the other hand, is the greatest sin.

Allaah ﷻ is Al-Waahid ﷻ. It is not acceptable to leave Him and to worship any other deity. He ﷻ is the rightful deity worthy of worship. Whatever else is worshipped besides Him is false and a deception. It is inappropriate for the servants of Allaah ﷻ to leave their Master and worship anyone else, whether it be through salaah, duaa, qurbaani, vows, trust, fear, hope or humility. All should be done solely for Allaah ﷻ's sake. One should only turn towards Him. People should live with the attribute of our Nabi ﷺ, who was commanded to say, "Say, 'Verily my salaah, all my acts of worship, my living and my dying is only for Allaah ﷻ, the Sustainer of all the worlds." (An'aam verse 162, 163)

The imaani effect attained by this blessed name is the feeling that Allaah ﷻ is the only Being worthy of worship. Al-Waahid is that Being besides whom there is no other deity. He has no partner in His Being, in His qualities and in His actions. Allaah ﷻ states,
"There is none like Him. And He is All-Hearing, All-Seeing." (Shuraa)
"Do you know anyone who possesses a name similar to His." (Maryam)
"None is similar to Him." (Ikhlaas)
It is not permissible for us to compare Allaah ﷻ with any of His creation, since He ﷻ has informed us – and He has full knowledge about Himself – that He is not similar to any of them. Whatever passes your mind, Allaah ﷻ is above that. He is unique, having no equal, no similarity, no parallel and no equivalent.

Every nabi conveyed the message of tawheed to his nation. Allaah ﷻ states,

وَقَالَ اللّٰهُ لَا تَتَّخِذُوا اِلٰهَيْنِ اثْنَيْنِ اِنَّمَا هوَ اِلٰـهٌ وَّاحِدٌ فَاِيَّایَ فَارْهَبُوْنِ

Do not take (worship) two deities. He is only one deity. Thus only fear Me. (Nahl)

لَوْ كَانَ فِيْهِمَا اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا

Had there been deities in the heavens and earth besides Allaah ﷻ, the heavens and earth would have fallen into turmoil. (Ambiyaa)

The whole universal system which is being witnessed at the present moment would have been in chaos. The system of the rising and setting of the sun, alternating of day and night, cold and heat, the rain and growth of plantations, etc. would be thrown into pandemonium. However, we find that this whole system is running perfectly.

The sun and moon rise and set at their fixed times, the day and night alternate, water rains from the sky and plantations sprout out from the ground according to routine. In short, the whole universe is moving in accordance to one orderly and harmonious system. From this, we understand that the regulator and controller of the whole universe can only be one Allaah ﷻ, by whose order, this whole system is in motion. There is no intrusion in the least bit by any other Being with regards to controlling or regulating. Had there been any one else, then the whole system of the heavens and earth would have been in disarray, due to mutual differences and arguments. Whenever there are different leaders, it is natural that there will be differences in views and ideas. When mutual differences crop up, the definite result is that there will be anarchy and chaos in the kingdom.

Similarly, if there were two creators and controllers of the universe, then the whole universe would have been in chaos. However, the existence of the heavens and earth, as well as their wonderful and superb system, is before every person. The logical conclusion of this is that the existence of two deities is impossible. If a person has slight understanding, he will recognize the oneness of Allaah ﷻ by merely witnessing the orderly system of the universe.

Had there been any other deities besides Allaah ﷻ partnering in the running of the heavens and earth, then just as how there are differences and opposition between two sovereigns, every one desiring that his

opinion must be given prominence, similarly there would definitely have been differences and opposition between two deities.

The presence of a few deities necessitates mutual differences and conflict. The result of such a confrontation is that when they commence their hostilities, the heavens and earth will definitely be destroyed. Before the creation of the universe, had there been any difference in their intentions – one desiring the creation of the universe whilst the other desiring that nothing should be created – then the universe would never have been created. If the two deities have conflict on present things and begin hostilities, then during this confrontation, all things existent would shatter and be destroyed.

In short, the heavens and earth would have been destroyed, or would not have been created at all. However, we see that the heavens and earth are in existence, they are running in accordance to the system laid out for them, and there seems to be no flaw in the management of the heavens and earth. The rising and setting of the sun, the vicissitudes of day and night, the descent of rain, the creation of fruits and grains are moving in accordance to the system laid down by Allaah ﷻ from the beginning of creation. Till now, there seems to be no alteration in this system. From this, we come to realize that the whole universe is running by the control and management of one Allaah. There is no other deity who partners Him ﷻ in the running of the universe.

After admitting that there is such a Being in which all qualities and perfections are found, you will have to agree that He ﷻ alone is worthy of worship; His every command must be accepted with love and respect; He ﷻ must be regarded as one's Master and all else as His servants, thus His commands must be followed; hope must be placed in His Being; duaa should be rendered to Him for the fulfilment of one's needs; help should be sought from Him in difficulties and hurdles; trust should be

placed in Him; one should live and die seeking His pleasure; His praises and purity should be proclaimed; His remembrance should be made one's invocation; and man should be invited to Him only.

Allaah ﷻ states,

وَمَا اَرْسَلْنَا مِنْ قَبْلِکَ مِنْ رَّسُوْلٍ اِلَّا نُوْ حِی اِلَیْهِ اَنَّه٘ لَا اِلٰهَ اِلَّا اَ نَا فَاعْبُدُوْنِ

And We have not set before you any messenger except that We revealed to him, "There is none worthy of worship besides Me, therefore worship Me." (Ambiyaa)

Man is by nature forced to accept that fact which many people have agreed upon, especially when they hail from different countries and lived in different times, even though, at times, there are hundreds or even thousands of years in between, and no means to convey that fact from one to another. Despite this, if all stand for the same message which previous people stood for, and all of them subscribe to the same speech and belief structure, man is by nature forced to accept this. For example, the subject of the existence of Allaah ﷻ and His oneness (tawheed) was first conveyed by Adam ﷺ. It is not farfetched to believe that this belief continued in the succeeding generations. However, after a lengthy period of time, and after great changes in the world, Nuh ﷺ appears. He calls to the very same ideals which were propagated by Adam ﷺ. After the passing of a long period, Ibraaheem, Ismaaeel, Ishaaq and Yaaqub ﷺ are born in Iraaq and Shaam. They too convey this same message. This is followed by Musaa ﷺ and Haaroon ﷺ, as well as other ambiyaa in sequence, all inviting to the call of tawheed. Again, a lengthy period passes. Isaa ﷺ then stands up with this same call. Finally, Nabi ﷺ appears with this very call.

A simple and comprehensive explanation of tawheed is that the being worthy of worship is one. Only He is worthy of worship. This subject matter has been repeated in many verses, a few of which are,

1.) Your deity is only one. There is none worthy of worship besides Him, The Compassionate, The Merciful. (Baqarah)

2.) There is no deity besides Allaah , and surely Allaah ﷻ alone is the Mighty, the Wise. (Aal-Imraan)

3.) Without doubt, your deity is one, the Sustainer of the heavens, the earth, whatever is between the two, and the Sustainer of the points of the sun's rising. (Saaffat)

Worship is due only to that Being in whose control is life and death. Not only should one only worship Him with one's limbs, it is also necessary to have full imaan and conviction from the heart regarding His oneness. Outwardly and inwardly, one should remain steadfast with full courage and determination on this straight path, the path of Ibraaheem, Khalilullaah ﷺ, not keeping any connection with hidden and open *shirk*. Just as He ﷻ alone is worthy of worship, only He ﷻ should be called for assistance. All types of benefit and harm, good and evil are solely in His control. To call onto others who cannot benefit or harm one in the least bit, as the polytheists do, is severely unplaced, in fact, it is a branch of a great oppression (*shirk*). If, on an impossible assumption, any nabi has to perpetrate such an action, then, in view of his lofty rank, this will be regarded to be the greatest form of oppression. Since we are prohibited to call out to those things which cannot benefit or harm, then it is appropriate that mention be made of the unrestricted and unhindered master, who has complete control over comfort and distress, good and evil. If He has to send down any difficulty, no power in the world can remove it, and if He has to bestow His favours on anyone, then no power can deprive that person.

AL-AHAD ﷻ (THE UNIQUE ﷻ)

Allaah ﷻ is the one and unique, having no similar, no minister, no peer and no equal.According to the linguists, it is clear that Al-Ahad ﷻ can only be attributed to the Being of Allaah ﷻ and none else. Al-Ahad ﷻ refers to that Being who has no like, neither in His Being nor in His qualities.

This word has only being used once in the Quraan Majeed, as a blessed name of Allaah ﷻ, i.e. in the verse **قُلْ هُوَ اللّٰهُ اَحَدٌ** This name in itself is a amazing proof of the oneness of Allaah ﷻ, that it is not even repeated. (It only appears once in the Quraan Kareem.)

The word is *nakirah* (indefinite). This means that the name Al-Ahad ﷻ is so manifest that there is no need to place it in the *marifah* (definite) form. His oneness and uniqueness is so perfect that no extra letter had to be utilized.

A Sahaabi ﷺ once raised two fingers whilst reciting at-tahiyyaat during tashahhud. Nabi ﷺ said, أَحَدْ أَحَدْ "One finger, one finger." (Tirmidhi) Since the Being towards which one is indicating (mushaar ilayh) is one, the indication (ishaarah) too should be one.

The word 'Ahad' has been explained by the verses **لَمْ يَلِدْ وَلَمْ يُوْلَدْ**. Allaah ﷻ has not given birth to anyone. Therefore, the Jews regarding Uzair ﷺ and the Christians regarding Isaa ﷺ as the son of God, as well as the polytheists who regard the angels to be the daughters of Allaah ﷻ are in complete error.

He ﷻ is one and alone. He ﷻ has no son, daughter or spouse. One should supplicate only to Him (tawheed fid duaa).

Allaah ﷻ states,

لَه دَعْوَة الْحَقِّ وَالَّذِيْنَ يَدعُوْنَ مِنْ دُوْنِه لَايَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ

Duaa (for the fulfilment of one's needs and necessities) ought to be only made to Him. Those to whom they make duaa besides Him do not respond to their pleas at all. (Ra'd)

To abandon Allaah ﷻ and call onto others is like a person who, from a distance, spreads out his hands towards water and says to the water, "Come to my mouth." It is obvious that water is a lifeless liquid. It does not even know the needs of those spreading their arms to it. Never mind this, it does not even know that the person is placing a request before it. It does not have the power to move from its place and enter into the person's hand or mouth. Similarly, whoever the polytheists supplicate to those besides Allaah ﷻ do not know who is calling them, what their needs are, nor can they fulfil their needs.

Allaah ﷻ discusses those who place their needs before and supplicate to those besides Him, "Verily those that you call upon besides Him ﷻ are unable to help you, and cannot even help themselves." (A'raaf)

Say, "Supplicate to those that you consider as partners besides Allaah (when you are in difficulty). They are unable to remove difficulties from you, nor can they shift (it away from you)." (Israa)

"O Messenger, say, "I only supplicate to my Sustainer, and I do not regard any as partners with Him." (Jinn) This means that when all the people have united in enmity and hostility towards you, then say to them, "I only worship my Creator and Sustainer, I only seek His protection and I rely solely on Him."

AS-SAMAD ﷻ (THE INDEPENDENT ﷻ)

Samad has the meaning of masmood (the one towards whom needs are presented.) The Arabs say, **بيت مصمود** "Such a house towards which people go with their needs and problems."

Abu Hurayrah ﷺ has given the following meaning of this name:

اَلْمُسْتَغْنِي عَنْ كُلِّ أَحَدٍ وَالْمُحْتَاجُ إِلَيْهِ كُلُّ أَحَدٍ

As-Samad ﷻ is that Being who is independent from every one (He ﷻ needs none (to help Him) to implement His decisions) and all are in need of Him. (Ruhul-Ma'aani)

We are all totally dependent on Him ﷻ. From Jibraaeel ﷺ to the smallest ant, the largest and the most negligible of creation are totally in need of Him ﷻ, whilst He ﷻ is not in need of anyone.He ﷻ is the Being towards whom all needs are referred to (i.e. all are in need of Him, He is not in need of anyone), He ﷻ is the Being whose sovereignty has reached the height of perfection, He is all-Independent who has no stomach, He ﷻ neither eats nor drink, and He ﷻ is the Being who will remain forever after the creation has been destroyed.

The reality of As-Samad ﷻ is that He is self-existent, He ﷻ is independent from others, while all are in need of Him. This is an intrinsic quality of Allaah ﷻ. When looking at the Being of Allaah ﷻ and His independence, He is Samad by Himself (since He is independent). When looking at the dependence and the need of the creation towards Him, He is Samad with regards to the creation, since they are totally dependent on Him.

AL-QAADIR ﷻ, AL-MUQTADIR ﷻ (THE POWERFUL ﷻ,THE EXTREMELY POWERFUL ﷻ)

Both these names are derived from the word qudrat which refers to power. Allaah ﷻ's power is all-inclusive (which is found at every moment and every occasion). His power is a quality which is established with His Being. He ﷻ has power over all that He wishes. Nothing can render Him helpless, nor can anything He seeks elude Him. Man also has some form of power. However his power is borrowed. It has been granted to him by Allaah ﷻ as a trust. At times, he has power, whilst at other times, he is completely helpless. Allaah ﷻ is the truly powerful being, since helplessness can never overcome Him, and nothing can evade Him ﷻ.

Al-Qaadir and Al-Muqtadir ﷻ is that Being who is perfect in power. By means of His power, He ﷻhas created all things in existence, He ﷻ has planned it, He ﷻ has made it perfect and firm, and He ﷻ grants life and death. He ﷻ will resurrect His servants for recompense. He ﷻ will reward the good-doers due to their good, and punish the evil-doers due to their evil deeds. When He ﷻ desires anything, He ﷻ merely says, "Be!" and all things fall into existence. By His power, He ﷻ changes the conditions of hearts and turns it in whichever direction He ﷻ desires.

One of the many qualities which the Quraan Majeed enlightens man about is the infinite and immeasurable power of Allaah ﷻ. He ﷻ does as He ﷻ wishes. He ﷻ is not in need of any external help or means to fulfil any intention of His. Merely by His intention and decision "Be", all things fall into place.

In Surah Faatir, Allaah ﷻ states,

وَمَاكَانَ اللّٰهُ لِيُعْجِزَه مِنْ شَيْءٍ فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ اِنَّه كَانَ عَلِيْمًا قَدِيْرًا

And Allaah ﷻ is not such that anything in the heavens and earth can render Him helpless. And He ﷻ is Most Knowledgeable, All-Powerful.

This means that even great and powerful claimants could not save themselves from the seizure of Allaah ﷻ, for example, the nations of Aad and Thamud, etc. Never mind these, no power in the heavens and earth can cause Him to be rendered powerless. His power is all-encompassing as well as His knowledge. Weakness is only found within the creation.

A study of history will reveal that many doctors and health practitioners passed away from the same sickness in which they had attained expertise and gained fame. For example, Aristotle passed away from tuberculosis, Plato passed away after being paralysed, Jaalinoos passed away from diarrhoea, and Hakeem Ajmal Khan passed away from heart attack. All of these personalities were regarded as experts and authorities in these sicknesses. Due to man's limited study and observations, he can easily blunder and fall into error, announcing his power and authority. He speaks of his future with conviction. However, by the power of Allaah ﷻ, in the form of death, man is continuously reminded of his extreme helplessness, lack of choice, and uncertain future.

Al-Qaadir ﷻ has such absolute power that He ﷻ can grant water such power which can upturn cities and countries in the blink of an eye. A few years ago, such a flood ravaged eastern Asia and the coast of Africa which, in only two or three days, changed the map of cities and countries. The power of this flood and earthquake was more powerful than ten thousand atom bombs. Approximately two hundred thousand

people were destroyed in this tsunami. Definitely, this is also the sign of the power of Al-Qaadir ﷻ.

When evil and sin exceeds the bounds, and the laws of Allaah ﷻ are openly flouted, Al-Qaadir ﷻ, who sent birds to destroy Abraha, is able to destroy hundreds of thousands of people in only three days via a tsunami.
According to His wisdom, Al-Qaadir and Al-Muqtadir ﷻ can abrogate or keep intact any command He wishes. He ﷻ can destroy any nation He wishes or keep them in existence. He ﷻ can change the effects of causes in whichever thing He desires. He ﷻ can fulfil whichever promises He wishes when the conditions are met, and He ﷻ can suspend any promise whenever conditions are not met. In short, all types of transformation, modifications, obliteration and formation, abrogation and regulation are all within His control.

A person should ponder over his internal condition. He was non-existent. Allaah ﷻ granted him existence. Thereafter, death arrives, and life is taken away. Man cannot do anything. Some people, long before death, become so senile that their senses become completely ineffectual. No strength remains in their limbs. They become completely useless. They cannot understand anything; and whatever little they understand, they cannot remember. This shows that knowledge and strength is from the treasuries of the Creator and Master. He ﷻ grants whoever how much He wishes; and whenever He ﷻ wishes, He ﷻ can take it away.

AL-MUQADDIM ﷻ, AL-MUAKHKHIR ﷻ (THE CAUSER OF ADVANCEMENT ﷻ, THE DEFERER OF ABILITY ﷻ)

Al-Muqaddim ﷻ is that Being who places everything on its position. He ﷻ advances whatever He wishes and defers whatever He wishes. He ﷻ determined predestination before creating the creation. He ﷻ grants preference to those whom He loves from His friends over His other servants. Al-Muqaddim ﷻ is that Being who grants high ranks. He ﷻ made the ambiyaa ﷺ His select servants, by bringing them closer and guiding them. Al-Muakhkhir ﷻ is that Being who dislodges from high ranks, and He ﷻ disgraced His enemies by distancing them.

These two names are mentioned in the following duaa:

اَللّٰهُمَّ اغْفِرْلِيْ مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَرْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّيْ أَنْتَ الْمُقَدِّمُ أَنْتَ الْمُؤَخِّرُ لَا إِلٰـهَ إِلَّا أَنْتَ

O Allaah, forgive me for those sins which I committed in the past, and which I will commit in the future; those sins which I have openly committed and those which I have committed in secret; those actions in which I have exceeded the bounds; as well as those sins which only You know. You are Al-Muqaddim and Al-Muakhkhir, there is none worthy of worship besides You. (Muslim)

Advancing and deferring are from the intrinsic qualities (*sifaat-dhaatiyya*) of Allaah's ﷻ Being, which is according to His pleasure, wisdom and desire.

Allaah ﷻ makes close those whom He wishes and keeps at a distance those whom He ﷻ wishes. Whoever Allaah ﷻ takes forward, and draws him close to the truth, then such a person will attain the highest ranks; and whomsoever Allaah ﷻ distances from the truth, then He ﷻ throws him into the pit of disgrace.

At times, these qualities refer to the fact that Allaah ﷻ advances or postpones the conception of certain creation; whilst at other times, it refers to the fact that He precedes or defers the honour and status of certain creation. Therefore, at times, certain things are created first and hold a high status. At times, certain things are created first, but hold a lower status than those created after. At times, things are created at a later stage, but precede those created before with regards to honour, respect and greatness. For example, Nabi ﷺ was sent last into the world (from the Ambiyaa), but is the greatest in status. Man was created after many of the other creations, but Allaah ﷻ granted man virtue over them. Iblees was created before many of the other creation, but he is the worst of all.

Allaah ﷻ states,

لَا يُسْاَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُوْنَ

He cannot be questioned about that which He does, but they will be questioned. (Ambiyaa)

Allaah ﷻ advances those whom He ﷻ wishes by bringing them close to His mercy; and He ﷻ defers those who He ﷻ wishes, by distancing them from His mercy. This quality of His bringing near and distancing is unique. Every atom of this universe attests to this quality of Al-Muqaddim ﷻ and Al-Muakhkhir ﷻ.

It has been narrated, that when Iblis was banished from Jannah, then Jibraaeel عليه السلام and Mikaaeel عليه السلام began crying. Allaah ﷻ asked them, "Why are you crying?" They relied, "O our Sustainer! We are afraid of Your Decision." Allaah ﷻ said, "Remain like this. Do not be unafraid of My (ﷻ) Decisions. None are unafraid of the planning of Allaah ﷻ except the disbelieving people." (Kitaabul-Azamat)

AL-AWWAL ﷻ, AL-AAKHIR ﷻ(THE FIRST ﷻ, THE LAST ﷻ)

Al-Awwal ﷻ is that Being who preceded all of creation from eternity. All of creation was brought into existence. He ﷻ has preceded all of them. Rasulullaah ﷺ used to say in his supplications:

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَکَ شَيْئٌ، وَأَنْتَ الْأٰخِرُ فَلَيْسَ بَعْدَکَ شَيْئٌ۔

O Allaah! You are first, there was nothing before You, and You are last, there will be none after You.

Al-Awwal ﷻ is that Being who has no beginning, and Al-Aakhir ﷻ is that Being who has no end. He ﷻ will remain in existence after all of creation has been annihilated. The reason for this is that ''beginning' and 'end' are utilized to show limitations. The word 'beginning' is used for the point of commencement of anything, and 'end' is used for the point of the termination. Since Allaah ﷻ neither has a beginning, nor an end, he is Al-Awwal and Al-Aakhir.

Thus, Allaah ﷻ was before the existence of everything. He ﷻ was in existence when nothing else was in existence. Rasulullaah ﷺ said, "Allaah ﷻ was in existence, and there was nothing besides Him. His throne was on water. He ﷻ recorded every matter in the protected tablet (*lowhe-mahfooz*) and He ﷻ created the heavens and the earth."

Abu Hurairah ﷺ narrates that Nabi ﷺ used to command them to recite this duaa when they retired to their beds,

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ وَالْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوٰى وَمُنَزِّلَ التَّوْرَاةِ وَالإِنْجِيْلِ وَالْفُرْقَانِ، أَعُوْذُبِکَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ اٰخِذٌ بِنَاصِيَتِه، اَللّٰهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَکَ شَيْئٌ، وَأَنْتَ الْأٰخِرُ فَلَيْسَ بَعْدَکَ شَيْئٌ، إِقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ

O Allaah, Sustainer of the heavens and Sustainer of the earths, our Sustainer and the Sustainer of everything, the Being who splits open the grains and date seeds, the Being who revealed the Tawraat, Injeel

and Quraan, I seek Your protection from the evil of every evil thing, which You are in complete control of it. O Allaah, You are the First, nothing was before You, You are Last, there will be nothing after You, fulfil my debts and free me from poverty. (Tirmidhi)

Allaah states,

هوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

More than ten views have been narrated by the scholars of tafseer regarding the meaning of some of the words in this verse. There is no contradiction in any of them. All can be meant. The meaning of Awwal is specified. With regards to existence, He ﷻ was before all creation, since whatever is in existence was created by Him. Therefore He has to be first. Some scholars have taken the meaning of Aakhir to mean that He ﷻ will remain after all creation have ceased to exist, as is clearly mentioned in this verse كُلُّ شَيْءٍ هالِكٌ اِلَّا وَجْهه (Qasas).

Non-existence (fanaa) is general. Included herein are those creation which have a possibility of ceasing to exist. Even whilst they remain in existence, they can be referred to as faani (non-existent). An example of this is Jannah and Jahannum, as well as the good and evil people which enter therein. They will not cease to exist. Despite not being destroyed in reality, the possibility remains. It is only the Being of Allaah ﷻ which was never in a state of non-existence from before, and there is never a possibility in the future. Therefore, He ﷻ is referred to as Aakhir.

Imam Ghazaali ؒ has stated, "Allaah ﷻ is referred to as Aakhir with regards to recognition. The final recognition one will attain is of His. A human will continue progressing in recognition and knowledge. All of these ranks which he attains are merely different stages on the road. The climax and final limit is the recognition of Allaah ﷻ.

AZ-ZAAHIR ﷻ, AL-BAATIN ﷻ (THE APPARENT ﷻ, THE HIDDEN ﷻ)

Zaahir (apparent) is the opposite of Baatin (hidden). However Allaah ﷻ is both Az-Zaahir and Al-Baatin (apparent and hidden). He ﷻ is hidden because He ﷻ cannot be visually seen, as other creations are. Allaah ﷻ's status and rank is far above being witnessed with temporary and transitory eyes. Allaah ﷻ is apparent by means of clear and open proofs which point to the existence of His Being. Similarly, the qualities of Allaah ﷻ, as well as His works, are a means of gaining His recognition and coming to know His Being. In summary, Allaah ﷻ is Zaahir (apparent) in this aspect that He ﷻ can be recognized by the intellect and clear proofs; and He ﷻ is Baatin (hidden) in this aspect that He cannot be seen as other things are seen. He ﷻ is that Being who is hidden from the gazes of the creation. His reality cannot be imagined. However He ﷻ can be identified by His signs and His actions. His Being is lofty and free from any imperfections.

Another meaning of Al-Baatin ﷻ and Az-Zaahir ﷻ is that Being who is veiled from the gaze of those who see, and is manifest for the hearts of those who ponder.

A third meaning is that He ﷻ is the Being who is fully aware of those matters which are apparent, as well as those unseen matters which are hidden.Allaah ﷻ and all matters connected to Him are in the unseen. He ﷻ is hidden from the creation. No one can ever see Him in this world. In the hereafter, eyes will never be able to encompass His Being. We do not possess any knowledge regarding Him, except that which He desires to inform us, amongst which are His qualities which He ﷻ has described to us in His Book or which Rasulullaah ﷺ explained to us. Despite all of this, He ﷻ is apparent to His creation on account of His actions, His signs which are in the Quraan as well as those which are open before us. Whoever deliberates and ponders over the heavens and earth and

whatever is between it, will certainly realize that there must be a creator and controller of this entire universe. Allaah ﷻ states, “Verily in the creation of the heavens and earth, and the alternation of the nights and days are signs for the people of intelligence – those who remember Allaah whilst standing, sitting and on their sides and ponder regarding the creation of the heavens and earth. (They utter,) “O our Sustainer! You have not created this in vain. You are pure from every fault, save us from the punishment of the Fire!” (Aal-Imraan)

Just as we are unable to see hidden and concealed objects, similarly we cannot see those things which are so extremely bright that it dazzles our eyes. Since the sun is extremely brilliant, and is amongst the most self-evident and apparent creations, our physical eyes and mental abilities becomes dazzled before its light. Some people of extremely weak sight cannot see it, despite it being so clear.

He ﷻ is Razzaaq (the giver of sustenance.) This quality of His providence is clear.

He ﷻ is Khaaliq (the Creator) and His quality of creating is apparent.

He ﷻ is Rahmaan and Raheem (Most Merciful, Extremely Merciful). His quality of mercy is evident.

He ﷻ is Qaadir (Most Powerful). His power is perceptible.

He ﷻ is Maalik (The Owner). His control and ownership is clear before all of creation.

He ﷻ is Aleem (All-Knowledgeable). His knowledge is known to all.

He ﷻ is Lateef (Soft). This quality is recognized by every person.

He ﷻ is Qahhaar (The Mighty) .His force and authority is noticeable.

He ﷻ is Badi’. His marvellousness and uniqueness is visible.

He ﷻ is Samee' (All-Hearing) and Baseer (All-Seeing).

He ﷻ does as He intends. فَعَّالٌ لِّمَا يُرِيْدُ Every eye sees the signs of His intentions and doings.

He ﷻ is Muhyi (Giver of life). At every moment, countless creations are given life by Him.

He ﷻ is Mumeet (Giver of death). None can ever deny His quality of giving death.

He ﷻ is Muhsi (The Being who enumerates). He ﷻ will never err or forget in His calculations.

He is Azeem (Splendid). His splendour is established.

He ﷻ is Jaleel (Exalted). His exaltedness and rank is perfect and faultless.

He is Kareem (Generous). His generosity is visible.

He is Azeez (Over-Powering). His dominance is over everything.

He ﷻ is Rabb (Sustainer). Every single thing testifies to His quality of nurturing.

In short, He ﷻ is completely visible and evident by His qualities. Zaahir ﷻ refers to that Being whose manifestation is far above everything else. Since manifestation is a subsidiary branch of existence, Allaah ﷻ's existence surpasses and precedes all other things in existence. Thus, His being manifest and visible is of the highest form. There is nothing in the universe more manifest than Him ﷻ. The manifestations of His power and wisdom are apparent in every atom of the universe. He is Baatin ﷻ with regards to His Being. No intellect or thought can ever be able to recognize its reality.

AL-WAALI ﷻ (THE SUPERVISOR OF ALL AFFAIRS ﷻ)

Al-Waali ﷻ is that Being who possesses everything and supervises all affairs. This blessed name appears only once in the Quraan Majeed:

وَإِذَا أَرَادَ اللّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ

When Allaah ﷻ decides to afflict any nation with difficulty, there is none who can rebuff it. And there is no supervisor of affairs for them besides Him. (Ra'd)

All the systems running in the heavens, earth and whatever lies between them is in His control. Supervising and protecting all its affairs is His responsibility.

He ﷻ is such an administrator that no leaf can move without His command. He ﷻ is such a supervisor who has taken upon Himself reckoning and recompense. He ﷻ is a supervisor who changes day into night and vice versa. There is never any flaw in His system.

Whoever places his trust in Al-Waali ﷻ, Al-Waali ﷻ will resolve all his problems and dilemmas.

1.) Zubair ﷺ participated in a certain battle. One day, he advised his son, Abdullaah, "I think that today I will be martyred. You should discharge my debts, as well as see to all other responsibilities." Saying this, he proceeded onto the battle-field and was martyred. When his son calculated the debts owed, it amounted to two million two hundred thousand dirhams. These debts were incurred in this way: he was famous as a trustworthy man, due to which many people would place their trusts by him. He would say, "I am not keeping this as a trust. I regarded it as a debt. When you need it, you may take it from me." He would then spend the money in charity. Before passing away, he had advised his son, "O my son, if you are faced with any difficulty, then seek help from my Mawlaa (Master)."

Abdullaah says, “I did not know who he was referring to, so I asked him, “Who is your Mawlaa?” He replied, “Allaah.”
Abdullaah was eventually able to pay off all the debts owed. He says, “Whenever I faced a difficulty, I would say,

يَا مَوْلَى الزُّبَيْرِ اِقْضِ عَنْهُ دَيْنَه

O Mawlaa of Zubair, fulfil his debts.

After reciting this duaa, Allaah ﷻ would create means to pay off those debts. Abdullaah ibn Zubair ؓ says, “Once I said to Abdullaah ibn Ja’far ؓ, “In the list of my father’s accounts, it shows that you owed him one million dirhams.” He said, “Whenever you wish, you may take it.” After that, I realized that I had erred. I went to him a second time and said, “I was mistaken, he owed you that amount.” He responded, “I have forgiven it.” I said, “I will not accept this waiving of yours.” He then said, “In that case, whenever it is easy for you to repay, you may do so.” I said, “Take some land in place of that amount.” My father possessed many lands which he acquired as booty.

Abdullaah ibn Ja’far ؓ accepted this. I gave him a piece of land which was of a mediocre standard. There was no water therein. He immediately accepted it and said to his slave, “Lay out the musallaa (prayer-mat) on this piece of land,” which he did. Abdullaah ؓ performed two rak’ats of salaah, remaining in sajdah for a long period. After completing the salaah, he pointed out and said to his slave, “Dig at this place.” As soon as the slave began digging, a spring of water began gushing forth from that very spot. (Bukhaari)

2.) A person went to a wealthy man to request him to fulfil some need. He found the wealthy person in sajdah, begging Allaah ﷻ for his needs. He remarked, “When he is in need himself, why should I be in need of him? I should rather place my needs before that Being who might delay in fulfilling my request for my benefit, but who is not unaware of my

condition." The wealthy man heard him. He called for him, gave him ten thousand dirhams and said, "The Being who I supplicated to in sajdah and towards whom you turned to has sent you this amount."

3.) A person, together with his son came in the presence of Umar ﷺ. There was such a degree of resemblance between them that Umar ﷺ was astonished, exclaiming, "I have never seen such resemblance between father and son." The person said, "O Ameerul-Mu'mineen! There is an amazing incident with regards to the birth of this child. I was forced to go out for an expedition whilst my wife was expecting. My wife asked, "Are you leaving me in this condition?" I replied,

أَسْتَوْدِعُ اللّٰهَ مَافِيْ بَطْنِكِ

I place in Allaah's trust that which is in your stomach.

Saying this, I proceeded for the expedition. After a long period of time, I returned, only to be informed of the dreadful news that my wife had passed away, and was buried in Jannatul-Baqi'. I went to her grave, made duaa, and consoled the sorrow felt in my heart with my tears. That night, I perceived the light of a fire above the grave. I asked family members about it, who informed me, "Every night, flames of a fire are seen high above this grave."

I was surprised as my wife was a pure and pious lady. Immediately, I proceeded to her grave. I witnessed a spectacular sight. Her grave was wide open. My wife was sitting in it. Her child was sitting next to her. A voice was heard, "O the one who has entrusted a trust to Allaah ﷻ! Take back your trust. If you had handed the mother of the child in Allaah ﷻ's care, then, by Allaah, today you would have found her also." I lifted the child from the grave, and the grave returned to its original condition. O Ameerul-Mu'mineen, this is that child." (Kitaabud Dua of Tabraani)

AL-MUTA'AALI ﷻ (THE LOFTYﷻ)

These type of words from 'uluw' have been mentioned abundantly in the Quraan Kareem. The words Alee, Uluw and Ta'aalaa refer to having a high and lofty rank. Al-Muta'aali ﷻ is that Being who is completely pure from the qualities of the creation. He ﷻ is far above being described by such qualities.

Allaah ﷻ states in the Quraan Kareem,

سُبْحَانَه وَ تَعَالٰی عَمَّا یَصِفُوْنَ

He is pure and above that which they attribute (to Him). (Anaam)

He ﷻ is far above these made-up partners and jinn which He has created, as well as far beyond having sons or daughters. His Being is far above every partner, every evil, every weakness and everything in existence. The One whose Being is so lofty, His qualities will also be as lofty. He ﷻ is the possessor of every beautiful quality.

Loftiness is of two tyoes:
1.) Loftiness in His Being
2.) Loftiness in His qualities.

In Surah Bani Israaeel, the following command has been given:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَم يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا

And say, 'All praises are solely for Allaah ﷻ who has not taken a son, for Him there is no partner in His Kingdom, and for whom there is no helper due to weakness; and mention His greatness abundantly."

In this verse, the possbility of there being any partners to Allaah ﷻ has been negated in a most fascinating manner. Every person understands that man or any other species takes assistance from 1) one's juniors e.g. children 2) one's equals e.g. partners or 3) one's seniors. In this verse, all these three forms have been negated.

Thereafter Allaah ﷻ commands وَ كَبِّرْهُ تَكْبِيْرًا. Here our attention is turned to His ﷻ majesty and greatness i.e. man should affirm the greatness and grandeur of Allaah ﷻ in his heart as well as on his tongue, and should regard Him free and above any form of weakness.

The word تكبيرا is added in this verse which means, "Mention His greatness abundantly". In the Arabic language, there is no word more comprehensive in exhibiting the notion of sublimity, exaltedness and loftiness than this word. When the command of this word has been emphasized by its *masdar* (root word) and that too in the indefinite form (نكرة), then there is indication that no text is sufficient to express His ﷻ greatness,and no human being has the strength to discharge the dues of His ﷻ greatness.

Anas ؓ says that when the children of Banu Abdul Muttalib would begin speaking, Nabi ﷺ would first teach them the above verse.

AL-BARR ﷻ (THE DISPATCHER OF FAVOURS ﷻ/ THE EXTREMELY KIND AND GRACEFUL ﷻ)

The word is derived from birr which means to be kind and do goodness. Allaah ﷻ is kind to His servants in this manner that He ﷻ showers favours upon them and reforms their conditions. He ﷻ is that Being who is compassionate to His servants, He ﷻ desires ease for them, and does not desire to place them into difficulty. He ﷻ forgives many of their sins through His grace, and He ﷻ does not take them to task for every sin. For every good action, He ﷻ grants a tenfold reward, but for sins, only one sin is recorded. He ﷻ records for them a reward for merely intending to do good, whereas there is no sin for a thought to do evil.

There is no person in the world upon whom Allaah ﷻ's favours are not found, as Allaah ﷻ states,

وَاَسۡبَغَ عَلَيۡكُمۡ نِعَمَه ظَاهِرَةً وَّ بَاطِنَةً

And He has completed His outward and inward favours upon you. (Luqmaan)

By outward favours is meant those favours which can be perceived by the intellect and senses. Internal favours are those which man cannot understand or sense. Both these types of bounties are so numerous which cannot be enumerated.

This is with regards to worldly matters. In the hereafter, only those will attain Allaah ﷻ's graces who are granted divine proximity and are placed in the shade of His special illuminations, and not those whom Allaah ﷻ will enter into the Fire due to their sins.

AT-TAWWAAB ﷻ (THE OFT-RETURNING ﷻ)

At-Tawwaab ﷻ is that Being who creates causes for His servant to repent over and over, Allaah ﷻ reciprocates by accepting their repentance.

Allaah ﷻ has named Himself Tawwaab because He ﷻ creates the desire to repent over and over in the heart of His servants, creates the means towards it and redirects them from the path He ﷻ dislikes to the path which He ﷻ is pleased with. This He ﷻ does by showing them His signs, sending to them His warnings, and informing them of His punishments and retribution, until the time arrives when they recognize the evil of their sins, and are overcome by fear of His warnings, thus causing them to repent.

Similarly, He ﷻ has named Himself Tawwaab because He ﷻ accepts the repentance of those who turn towards Him.

The proof of the first type is in the verse, “Then He turned towards them so that they repent.” The proof of the second type is, “The one who repents after his wrongdoing, then he corrects his matter, Allaah ﷻ will definitely forgive him.” Due to these two meanings, Allaah ﷻ is called At-Tawwaab ﷻ.

Rasulullaah ﷺ said, “When a servant acknowledges his sin and then seeks forgiveness, Allaah ﷻ will forgive him. (Bukhaari)
Rasulullaah ﷺ said, “Allaah ﷻ extends His hand at night so that the sinner of the day may turn to Him in repentance, and extends His hand in the day so that the sinner of the night may turn to Him in repentance. [This continues daily] till the sun rises from the west [i.e. before the day of Resurrection].” (Muslim)

Allaah ﷻ loves to forgive. Rasulullaah ﷺ said: “Allaah ﷻ is more pleased by the repentance of His servant than one of you who finds his camel after having lost it in a deserted land.” (Bukhaari, Muslim) Another narration states: “Allaah ﷻ is more pleased by the repentance of His servant than one of you who was on his camel in a deserted land. The camel slipped away from him together with his food and drink that was loaded on it. He becomes despondent of finding it and goes to a tree and lies down in its shade, having no hope of finding it. While he is lying down, he suddenly sees his camel standing before him. He holds it by its reins and exclaims out of extreme joy: ‘O Allaah! You are my servant and I am Your Lord.’ He errs because of his extreme joy [at finding his camel].”(Muslim)

Besides Allaah ﷻ, no other person has the prerogative to accept the repentance of any person or forgive him. No aalim, spiritual guide or faqeer can forgive any person’s sins. The most they can do is supplicate on one’s behalf. It is only Allaah ﷻ who can forgive.

Allaah ﷻ states,

وَ هُوَ الَّذِیْ یَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَیَعْفُوْا عَنِ السَّیِّاٰتِ وَیَعْلَمُ مَا تَفْعَلُوْنَ

And He is the one who accepts repentance from His servants, erases their sins and knows what you do. (Shuraa)

No matter how sinful one is, if he is sincere, Allaah will forgive him. Rasulullaah ﷺ said: “There was a person from the nations before you who had killed 99 people. He inquired about the most knowledgeable person and was referred to a monk. He went to him and informed him that he killed 99 people and whether there was any possibility of repentance for him. The monk replied: ‘No.’ He then killed the monk and thereby killed 100 people. He again inquired about the most knowledgeable person and was referred to a scholar. He informed him that he killed 100 people and whether there was any possibility of

repentance for him. The scholar replied: 'Yes. There is none who can come as a barrier between you and repentance. Go to such and such place for there are such people there who engage themselves in the worship of Allaah ﷻ. Join them in the worship of Allaah ﷻ and do not return to your town because it is an evil place.' The man then headed for that place. When he was halfway, death overcame him. The angels of mercy and the angels of punishment disputed among themselves with regard to his fate. The angels of mercy said: 'He came repentant, turning with his heart to Allaah ﷻ.' The angels of punishment said: 'He never ever did any good.' An angel then came to them in the form of a human. They appointed him as an arbiter between them. He said to them: 'Measure the distance between the two places. To whichever of the two he is closer, he should be considered to be of that place.' They measured the distance and found him to be closer to the place to which he was heading. The angels of mercy therefore took his life away."

Another narration of Bukhaari states: "He was closer to the good town by one hand span. He was therefore included among its people." Another narration states: "Allaah ﷻ commanded the evil place to move further away and the good place to come closer. He then said: 'Measure the distance between the two places.' They found him to be closer to the good town by one hand span. He was therefore forgiven." Another narration states: "He turned towards it with his chest." (Bukhaari, Muslim)

AL-MUNTAQIM ﷻ (THE AVENGER ﷻ)

Al-Muntaqim ﷻ is that Being who breaks the backs of the disobedient servants, punishes the sinners, and severely takes to task those who exceed the bounds, after having granted many warnings and granting abundant respite.

Amazing and strange incidents of Allaah ﷻ's chastisement have occurred in the world which causes one's heart to shiver when hearing it. Firawn drowned in the water, Qaarun was swallowed in the ground, Namrud was killed by a mosquito, Abrahah's army was destroyed by pebbles, Kisra was murdered by his own son Sherawayhi, Halaku Khan became mad and then died, Hitler's end result was evil, and the outcome of past and recent oppressive leaders are before all. In every town, city, village and in every era, such punishments have been meted out to oppressors which is sufficient for those who will take heed. However, blind people regard these as co-incidental.

All the cities across the world which were in existence thousands of years ago and which are being unearthed by archaeologists today are all great lessons to us and examples of the manifestation of Allaah ﷻ's punishment. At different places in the Quraan Majid, Allaah ﷻ narrates these incidents to warn man. In Surah A'raaf, Allaah ﷻ states, "How many cities had We not destroyed?"

Allaah ﷻ states, "Have you not seen what Your Sustainer did to Ad, Iram, those who built lofty pillars, the like of which were not created in the land?" (Fajr)

If Allaah ﷻ was not Al-Muntaqim ﷻ, then the people of the world would be left unfettered. This is the wisdom behind punishment (which is meted out to man).

1.) A saint relates, “Once while I was performing tawaaf, I saw a woman, who was carrying on her shoulders an extremely small child, exclaiming, “O Kareem! O Kareem! How can I thank You for the favours which You bestowed upon me in the past?” I asked, “What happened between yourself and Your Master?”

She narrated, “Once I had boarded a ship. A group of traders were together with us. A severe storm sunk the ship. All the people in the ship passed away, besides myself and my baby who held onto one plank and an Abyssinian man on another plank. Besides the three of us, no one remained alive.

When morning dawned, this man saw me. He began moving towards me. When his plank came into contact with mine, he climbed onto my plank and began making evil advances towards me.

I said to him, “Fear Allaah! We are caught up in such a difficulty. Inspite of worshipping Him, it seems unlikely that we will be saved. How can we ever think of sinning in such a condition?”

He growled back, “Don’t worry about all of that! By Allaah, I will make sure I carry out this action.” This small child was sleeping peacefully in my lap. Secretly, I pinched him hard, causing him to cry. I said to the man, “Wait for some time! Let me put him off to sleep. Then whatever is bound to happen will occur.”

This Abyssinian person grabbed hold of my child, and threw him into the ocean. I called out to Allaah ﷻ,

’’يَا مَنْ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِه حُلْ بَيْنِيْ وَبَيْنَ هٰذَا الزَّنْجِيِّ اِنَّکَ عَلٰی کُلِّ شَيْئٍ قَدِيْرٌ

O the Pure Being who creates barriers between man and his intentions! Form a barrier between me and this Abyssinian person. Verily You have power over everything!

By Allaah! I had not even completed uttering these words when the head of a huge animal emerged from the ocean with its mouth wide open. In one gulp, it swallowed this Abyssinian man and disappeared back into the ocean. Allaah ﷻ saved me from his evil solely by His power. He ﷻ has power over everything. He ﷻ is pure, and extremely

Lofty. Thereafter, the waves of the ocean continued pushing me until eventually I managed to reach the shore of one island. There, I got off the plank, and began thinking to myself, “I will continue eating grass and drinking water until Allaah ﷻ makes some way out for me, and sends some sort of assistance for me.”

I remained on this island for four days. On the fifth day, I happened to see a huge ship passing nearby. I climbed onto a hillock, making indications towards the ship by waving the clothing which I was wearing. Three men descended from the ship into a small boat and came over to me. I climbed onto the boat and we returned to the ship. I saw my child which the Abyssinian had thrown into the ocean in the hands of one of the people. When I saw him, I ran to him and fell over him in tears. I kissed and hugged him, exclaiming, “This is my child. This is my beloved.” The people in the ship said, “Are you crazy! Are you absurd?” She replied, “I am not crazy. I am not absurd. I have an amazing incident to narrate.” I then related to them the entire incident. On hearing this, all lowered their heads in amazement and said, “You have narrated something amazing. Now we will tell you something which will surprise you. We were travelling comfortably in this ship with the wind in our favour. Suddenly, an animal appeared out of the water. On its back was a small child. Together with this, we heard a voice from the unseen,

“If you do not take the child from this animal’s back, then your ship will be sunk.” One of us stood up and lifted him. The animal then returned back into the water. Both our incidents are surprising. Now, we all make a pact with Allaah ﷻ, that from today onwards, we will not let Him ﷻ see us engaged in any sin. Thereafter, we all repented.”

2.) In Damascus, a man used to hire out his donkey, and live off its earnings. One day a person came to him and said, “I have to go to a certain place. Take me there.” He mounted this man on his donkey and began moving. The man directed the owner of the donkey to take an unknown road. The owner remarked, “I do not know that road.” The person answered, “However I know it. This road is a short-cut.”

After traversing some distance, they came across a terrifying valley. The man jumped off the animal, pulled out a knife, and wanted to kill the owner of the donkey. This terrified man begged, in the name of Allaah ﷻ, that his life be spared, saying, “Take the donkey and whatever is on it, but leave me.” However, the evil person refused to accede to his request. He replied, “I am going to take everything, but I am first going to kill you.” The owner asked for respite to perform two rak’ats of salaah, which was allowed by the bandit who said, “Perform it quickly.”

The owner of the donkey says, “I stood up for salaah. However due to fear, I could not remember anything. Not even one verse came to mind. Suddenly, Allaah ﷻ brought the following verse onto my lips,

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Who is the Being who answers the call of the distressed one and removes difficulties? (Naml)

Suddenly a horseman arrived, with a spear in his hand. He drove it into the chest of the bandit, who fell down dead. I asked him to identify himself, to which he replied, “I am the servant of that Being who hears the call of the distressed one and removes difficulties.” (Ibn Katheer)

Umar ibn Abdul-Aziz ﷺ wrote a letter to one of his governors:

أَمَّا بَعْدُ! فَقَدْ أَمْكَنَتْکَ الْقُدْرَةُ مِنْ ظُلْمِ الْعِبَادِ، فَإِذَا هَمَمْتَ بِظُلْمِ أَحَدٍ فَاذْكُرْ قُدْرَةَ اللّٰهِ عَلَيْکَ وَاعْلَمْ أَنَّکَ لَا تَأْتِيْ إِلَى النَّاسِ شَيْئًا إِلَّا كَانَ زَائِلًا عَنْهُمْ بَاقِيًا عَلَيْکَ وَاعْلَمْ أَنَّ اللّٰهَ تَعَالٰى اٰخِذٌ لِّلْمَظْلُوْمِيْنَ مِنَ الظَّالِمِيْنَ۔ وَالسَّلَامُ

After praising Allaah ﷻ and sending salutations upon Nabee ﷺ! You have the power to oppress others. When you intend to oppress anyone, ponder over the power which Allaah ﷻ has over you. Remember! Whatever harm you cause to people will eventually come to an end for them, but will remain forever in your book of deeds. Verily, Allaah ﷻ will definitely avenge the rights of the oppressed from the oppressors. Was Salaam.(Ihyaa)

Allaah ﷻ has made this world a place of action and the hereafter a place of recompense. However, experience has proven that man is forced to see the harmful effects of his evil actions in this very world. The manner of Al-Muntaqim ﷻ in punishing is most fascinating. When He ﷻ decides to punish, He ﷻ punishes in such a manner which could never be contemplated by man. The causes which man utilizes for his protection actually become the cause of his destruction. Therefore, we should be extremely wary that we never oppress anyone.

Allaah ﷻ states,

اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ

Verily We take retribution from the wrongdoers. (Sajdah)

Retribution is general, in this world, in the hereafter or both. According to some ahaadith, we learn that three sins are such that the punishment is received in this world, before being meted out in the hereafter- 1.) A person who openly opposes the truth by raising flags and shouting out slogans. 2.) A person disobedent to his parents. 3.) A person who helps an oppressor.

AL-A'FUWWﷻ (THE PARDONER ﷻ)

Al-A'fw means to 'leave' and 'to overlook'. A'fuwwu refers to one who forgives in great abundance and overlooks. Forgiveness can only take place from one who has the power (to punish). If one does not have power, then his forgiveness has no value. This is referred to as helplessness.

Imaam Haleemee ﷺ states, "Al-Afuww ﷻ is that Being who removes from His servants the burdens and effects of their sins. He ﷻ overlooks these actions i.e. He ﷻ does not take full reckoning of these actions. This happens due to one of the following: a.) after they sin, they become repentant and seek forgiveness b.) they leave out certain things for Allaah ﷻ's pleasure which is greater than the evil they committed - thus Allaah ﷻ wipes out their evil action due to the blessings of the righteous action c.) they receive the intercession of those who intercede on their behalf d.) He ﷻ does this in honour of those who are honoured in His sight. e.) He ﷻ does this as a recompense for their good actions.

Forgiveness is granted by Al-A'fuww ﷻ when a servant seeks forgiveness from His sins, and, solely for Allaah ﷻ's pleasure, abstains from those major sins which people are involved in. (Together with this, he engages in noble actions.) The result of this is that these noble actions become an expiator of sins which were committed in the past. Besides this, sins are forgiven by intercession of those who are prepared to intercede on behalf of sinners.

Imaam Sa'dee ﷺ states, "Al-A'fuww ﷻ is that Being who was and is known for His quality of forgiveness and who is characterized by forgiving and pardoning His servants. Every person is dependent on His quality of forgiveness and pardoning, just as they are dependent on His

quality of mercy and kindness. He ﷻ has promised to forgive and pardon those who carry out those actions which will lead to forgiveness.

Allaah ﷻ declares in this regard,

وَاِنِّیْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰی

Verily I forgive those who repent, believe and perform noble actions, then stay on the straight path. (Tahaa)

The highest extent of the forgiveness granted by Al-A'fuwwu ﷻ is made apparent when a servant sins excessively, oppressing himself, and then realizes his sin. He thus turns to Allaah ﷻ repentant. Allaah ﷻ will immediately forgive all his sins (without ever boasting of His favours). Allaah ﷻ says,

قُلْ یَا عِبَادِیَ الَّذِیْنَ اَسْرَفُوْا عَلٰی اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ یَغْفِرُ الذُّنُوْبَ جَمِیْعًا اِنَّه هُوَ الْغَفُوْرُ الرَّحِیْمُ

Say, "O my servants who have oppressed themselves, do not lose hope in the mercy of Allaah ﷻ. Verily Allaah ﷻ forgives all sins. Verily He ﷻ is All-Forgiving, Most Merciful. (Zumur)

If His quality of forgiveness and tolerance were not to a perfect degree, then no living creature would have remained in existence, as Allaah ﷻ proclaims,

وَلَوْ یُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَکَ عَلَیْهَا مِنْ دَابَّةٍ وَّلٰکِنْ یُّؤَخِّرُهُمْ اِلٰی اَجَلٍ مُّسَمًّی فَاِذَا جَاء اَجَلُهُمْ لاَ یَسْتَاْخِرُوْنَ سَاعَةً وَّلَا یَسْتَقْدِمُوْنَ

If Allaah ﷻ had to take people to task due to their oppression, He would not have left any moving creature on the surface of the earth. However He grants respite till a specified time. When their time arrives, there will be no delay, nor advancement for a single moment. (Nahl)

This is the level of His forebearance. The demand of His wisdom and expedience is that, despite witnessing people disobeying Him, He ﷻ does not snatch His bounty away and commence immediate

punishment. If He ﷻ had to initiate punishment the minute one committed a sin, then due to widespread disbelief, polytheism, oppression and sin, no living being would have remained on the face of the earth. When evil becomes widespread, even pious people are destroyed in this general punishment, even though they will be saved from punishment in the hereafter.

Despite possessing complete power over all of creation, Allaah ﷻ forgives His servants. He ﷻ has declared this quality of His in the following verse,

اِنْ تُبْدُوْا خَيْرًا اَوْ تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا

If you openly do good or conceal it, or if you overlook evil, then Allaah ﷻ is Oft-Forgiving, All Powerful. (Nisaa)

AR- RAOOF ﷻ (THE EXTREMELY COMPASSIONATE ﷻ)

Some have said that 'ra'fat' and 'rahmah' (mercy) are the same. Others have mentioned a difference between the two. They say that 'ra'fat' is a quality after 'rahmah.' If any person is merciful, it is said, فُلَانٌ رَحِيْمٌ (He is called Raheem). When the mercy becomes intense, then he can be referred to as Raoof.

Ar-Raoof ﷻ is that Being who acts very kindly to His servants, and makes matters easy for them, since He does not burden them with that which they cannot manage to bear. He ﷻ has made them liable for that which is far less than that which they can bear.

The quality of 'ra'fat' is specific to Allaah ﷻ, which He manifests in different ways:

1.) Amongst His acts of kindness upon us is that He ﷻ does not destroy any action of obedience which His servant carries out, thereby not rewarding them for it. He ﷻ does not repay goodness with evil. Allaah ﷻ states, "And Allaah ﷻ is not such that He will destroy your eemaan. Verily Allaah ﷻ is Extremely Compassionate, Most Merciful with people." (Baqarah) He ﷻ has promised countless rewards and favours for abstaining from sins and practising noble actions, even though it was the duty and responsibility of the servant, who had to fulfil his duties, even in the event of not receiving anything. However Ar-Raoof ﷻ has promised to grant great rewards.

2.) Another great act of kindness is that He ﷻ has warned us of (the wrath of) His Being. He ﷻ has alerted us of His punishment and chastisement, and prohibited us from sinning, so that we can prepare to meet Him and be saved from His anger and displeasure before the Day of Judgement. Allaah ﷻ states, "On the day every soul shall find present all the good which it had done, as well as the evil it had committed. It

will wish that it will be greatly distanced from that evil. Allaah ﷻ warns you of Himself. Allaah ﷻ is compassionate to His servants." (Al-Imraan)

Allaah ﷻ sent down ambiyaa ﷺ so that people could learn how to achieve success and save themselves from His anger. He ﷻ sent down divine scriptures, in which He explained His commandments, so that the ambiyaa ﷺ could extract people from the darkness of polytheism and ignorance, and invite them to the illumination of guidance and tawheed. Allaah ﷻ states, "It is He who reveals upon His servants clear verses so that He may take them out from darkness's into light. Verily Allaah is Extremely Compassionate, Most Merciful with you." (Hadeed)

3.) Amongst His favours and acts of kindness is that He accepts the repentance of those who seek repentance. He does not rebuff from His door the repentant sinners, no matter how grave their sins are. Allaah ﷻ states, "Then Allaah ﷻ turned towards them. Without doubt, He is Most Compassionate and Most Merciful." (Tawbah)

4.) Due to His compassion, He ﷻ has made subservient whatever is in the heavens and on the earth for the benefit of man. He ﷻ has created animals so that man can mount their backs and traverse great distances with his provisions and goods. If it was not for these animals, man would have been plunged into great difficulties. Allaah ﷻ states, "And they carry your heavy goods to those lands which you would not have reached except with great difficulty. Verily Your Sustainer is Most Compassionate, Most Merciful." (Nahl)

5.a) Ar-Raoof ﷻ showers torrents of compassion upon man. Ar-Rauf ﷻ has granted human beings in different ways with such specialities which are not to be found in the other creation, from amongst others, a beautiful structure, composed physical form, stable temperament, and moderate height. The rest of creation have not been blessed with the bounties granted to man. Besides these, man has been especially

endowed with intellect and understanding, by means of which he is able to utilize all the different things in the universe. Allaah ﷻ has granted man the power to prepare such inventions and designs which assists him in his habitation, movements, eating, and dressing.

5.b) The ability of speech, understanding and explaining to others has been gifted to man, to the exclusion of others. By means of indications, one is able to inform others of the thoughts in his heart. By writing and other means of communication, man is able to convey the message to others. This is solely the privilege granted to man.

5.c) Some scholars have stated that eating with one's fingers is also a quality which is unique to man. Majority of animals eat directly with their mouths.

5.d) It is only man who mixes different types of food together, making it more tasty and beneficial. All the remainder of creation eat plain food. Some eat raw meat, some eat grass, whilst others eat fruit, etc. In short, all eat simple foods. It is only human beings who prepare compound foods.

5.e) The greatest virtue of man is his intellect by which he can recognize his Master and Creator, fulfil those duties which will please Him, and abstain from those actions which will displease Him. Animals possess desires and passion, but lack intellect. Angels posssess intellect, but do not possess desires and passion. Both these qualities are combined in man; intellect as well as carnal desires. For this reason, when man is able to dominate and subdue his desires by means of his intellect, and save himself from doing those actions which are displeasing to Allaah ﷻ, then his status exceeds that of many amongst the angels.

5.f) It is solely the compassion and kindness of Ar-Raoof ﷻ that He ﷻ has placed within man the speciality of forgetfulness. A person's close family member passes away, with whom one enjoyed such closeness

that it is normally difficult to even separate them. A few days after the news of his demise, this same family member forgets the deceased. If it was not so, then it would not be possible to do any work in this world. Man would forever remain in stress and worry. Look at the mercy and compassion of Ar-Raoof ﷻ. It is solely due to His kindness that He makes man forget gigantic sorrows and worries.

5.g.) Another manifestation of the compassion and kindness of Ar-Raoof ﷻ is that whenever He has created sickness, He ﷻ has created the medication. Wherever people reside, Allaah ﷻ creates the foodstuff and medication according to the temperament of those people.

5.h) He ﷻ has sent down for us fine cloth to cover our bodies, as well as armour which is utilized at times of warfare. There is one other type of clothing which humans, animals, birds and all reptiles have been granted, without which they would not have been able to survive for even a minute. A living being is able to survive without water and food for some time, but this clothing is such that without it, life is impossible. Ar-Raoof ﷻ, through His compassion and mercy, has granted every living being such clothing which is appropriate for its environment and atmosphere, and which protects it from seasonal changes. This clothing is referred to as 'skin' which not only protects one from harmful things, but is a means of beautification.

5.i) Ar-Raoof ﷻ has being exceptionally kind to us by explaining to us an extremely easy method of protecting ourselves from an enemy like Shaytaan and how to disgrace and humiliate him. The most effective method of protecting oneself is through ta'awwudh, which means to recite اعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ. One should recite this when walking, sitting, lying down, in short, at all times.

AL-MAALIKﷻ (THE OWNER ﷻ)

Al-Maalik ﷻ is the owner of everything, and He ﷻ can utilize it without any prevention and hindrance.

In whichever residence one lives, regarding it to be solely his property without any partner, he should ponder: Who lived here fifty years ago and where is that person today? What was the result of his claim of ownership? Mutanabbee has so beautifully stated,

تَـمَـلَّـكَ الْاٰتِـيْ تَـمَـلُّـكَ سَـالِـبٍ وَفَـارَقَـهَـا الْـمَـاضِـيْ فِـرَاقَ سَـلِـيْـبٍ

The person who arrives becomes the owner by snatching away some-one else's property; The old owner leaves the world like one whose property has been snatched away.

Many a times, it is noticed that man proclaims for a period of even fifty years, "This is my shop. I am the owner. This is my house. I am the owner." As soon as death arrives, one's ownership immediately ceases. The names on the plaques at the entrance even changes.

INCIDENT: With the intention of exterminating the Muslims and Islaam from the surface of the world, the Quraish set out with a huge army. This battle is referred to as 'The Battle of Ahzaab (Confederates)' in the Quraan and 'The Battle of the Trench' according to historians, because Rasulullaah ﷺ, after consulting with the Sahaabah ﷺ, decided to dig a trench on the outskirts of Madinah Munawwarah, on the Ghunaim road. The digging of the trench was done by the warriors of Islaam, the Sahaabah ﷺ, who were split into groups of ten each, each group being assigned the task of digging 40 feet lengthwise. This trench was a few miles long, and extremely deep and wide, so that Ghunaim could not be crossed. The digging had to be completed in an extremely short period. The loyal Sahaabah ﷺ, with great sacrifice, were so pre-occupied with it that it was difficult for them to even fulfil their basic needs like eating food and relieving themselves. Suffering extreme hunger, they

continued discharging their duties. The work was so demanding that, even today, it would be difficult for an army despite all modern technological tools, to complete this work in such a short period. However, the strength of imaan was the motivating factor here, due to which the work was easily completed. The leader of the Ambiyaa ﷺ also worked as an ordinary individual while digging the trench. At one place, a huge boulder was found, which rendered those who were entrusted with that section incapable, despite utilizing their full energies. Salmaan Faarsee ؓ was sent to Nabee ﷺ to see what directions he would offer. Nabee ﷺ himself proceeded to that area. Taking a steel shovel in his ﷺ blessed hand, he struck the rock once, causing a portion of the rock to shatter. A flame of fire shot out, causing light to spread to a distance. Rasulullaah ﷺ said, "In this light, I was shown the palaces and buildings of Hiyarah, the kingdom of Persia. A second strike caused more light to emerge. Rasulullaah ﷺ remarked, "In this light, I was made to see the red palaces and buildings of Rome. Rasulullaah ﷺ then proceeded to strike it a third time. After light emerged, he ﷺ said, "I was shown the huge palaces of San'aa (Yemen)." Then Nabee ﷺ said, "I give you glad tidings…… Jibraaeel ﷺ informed me that my ummah will dominate and control all these lands."

When the hypocrites of Madeenah Munawwarah heard this, it afforded them a wonderful opportunity to mock and jeer at the Muslims. "Look at these people who are so engaged in digging a trench out of fear of their enemies, to the extent that they are not even conscious of their basic necessities. It is difficult for them to protect their own lives, yet they are dreaming of conquering Iraaq, Persia and Yemen. Allaah ﷻ revealed the following verses to these uninformed oppressors,

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاء وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاء وَتُعِزُّ مَن تَشَاء وَتُذِلُّ مَن تَشَاء بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىَ كُلِّ شَيْءٍ قَدِيرٌ

Say, "O Allaah! The Owner of Kingdoms, You bestow kingdom to whoever You please and snatch away kingdom from whoever You

please. You grant honour to whoever You please and disgrace whoever You please. In Your control is all good. Verily You have power over all things. (Aal-Imraan)

Allaah ﷻ in a most eloquent mode, in the form of a supplication, has made mention of His perfect power regarding the rise and fall of nations, as well as the changes in rulership. This verse indicates towards the fulfilment of the prediction of Rasulullaah ﷺ regarding the conquest of the Romans and Persians. A warning is sounded to those unaware of the vicissitudes of life, to those ignorant of the history of the rise and fall of nations, to those unacquainted with the incidents of the nations of Nuh عليه السلام, Aad and Thamud, and to the enemies of Islaam - these worshippers of outward power and strength are completely unaware that all the power and rulership in the world lies only in the control of One Mighty Being. He ﷻ controls honour and disgrace. Without doubt, He ﷻ can convert paupers into kings and leaders, and He ﷻ can snatch away rulership from great kings. It is not difficult for Him ﷻ to grant the poor diggers of a trench the rulership of Syriaa, Iraaq and Yemen tomorrow.

At times, while explaining the great status and the quality of rulership which belongs to Allaah ﷻ, the Quraan Shareef has referred to Allaah ﷻ as Al-Maalik. After creating everything, He ﷻ did not leave it unfettered. Everything is encompassed by His power. Just as He ﷻ is the creator, He ﷻ is also the owner. If the gun's barrel is released on the person who himself manufactured it, then this gun will be the cause of his injury or impending death. He cannot claim, "This is my gun. I manufactured it. How can it be utilized to cause harm to me?"

Yes, he is the manufacturer of the gun. However he does not have full control over it. Just as Allaah ﷻ is the creator, He ﷻ is the controller. He ﷻ has full power over all of this. Just as man is needy of Allaah for emerging from non-existence into existence, he is also needy of Divine commands for utilizing these bounties. Nothing will happen according

to man's desires, but all will happen according to what Allaah ﷻ wishes. Man is totally dependent on Allaah ﷻ in every stage of his life: his birth, his living and receiving benefit and harm. This has been explained in the following verse:

وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

Besides Him they adopt deities who cannot create anything, but have themselves being created. They have no power to effect any harm nor any benefit to themselves, and do not have any power over life, death or resurrection. (Furqaan)

Ponder: When we came into this world, we came empty-handed. We owned no land, house, garden, money or even a small stick in our hands. When we leave this world, we will not take with us our shops, our homes, our money, in fact, even the clothing on our body will be removed.

When we live in this world, we become temporary owners of homes, shops and countless other objects. Have we come with these things? Will we leave with these things?

If, in actual fact, we were the real owners, we would have taken these things with us and would never have left them behind for others. If we were the actual owners, we would have brought them into this world. This shows that the true Owner is another Being. It neither belongs to our fathers or forefathers, nor is it our children's' or grandchildren's'. The actual and true Owner was Him ﷻ, is Him ﷻ and will always be Him ﷻ.

DHUL-JALAAL WAL IKRAAM ﷻ (THE MAJESTIC, THE GRACIOUS ﷻ)

Jalaal is the root word of Jaleel. Ikraam is the root word occurring in its paradigm of 'ifaal'. Thus the meaning of 'Dhul-Jalaal wal Ikraam' is that Allaah ﷻ is worthy of being revered due to His sovereignty, as He alone possesses grandeur. He is worthy of being honoured due to His superior status, mercy, generosity and perfection.

Another possible meaning is that He ﷻ reveres those who are obedient and raises their ranks by granting them the ability to be obedient to Him in this world (Dhul-Jalaal), and He ﷻ honours them by accepting their actions and raising their ranks in the gardens of Jannah. There is no honour and status except that it emanates from Him ﷻ (Dhul-Ikraam). Despite possessing such grandeur and status, He ﷻ is not like general kings of this world who do not pay any attention to the poor and needy. With all His grandeur, He ﷻ showers grace and deals kindly with His servants. After granting them existence, He ﷻ showers countless bounties upon them and listens to their requests and supplications.

These words 'Dhul-Jalaal wal Ikraam' are amongst those special qualities of Allaah ﷻ which have this effect that after reciting them, whatever duaas are made will be accepted.

Allaah ﷻ states,

تَبٰرَكَ اسْمُ رَبِّكَ ذِى الْجَلَالِ وَالْإِكْرَامِ

Ibn Katheer ﷺ states in the commentary of this verse,

أَيْ هُوَ أَهْلٌ أَنْ يُجَلَّ فَلَا يُعْصٰى وَأَنْ يُكْرَمَ فَيُعْبَدَ وَيُشْكَرَ فَلَا يُكْفَرُ وَأَنْ يُذْكَرَ فَلَا يُنْسٰى

Allaah ﷻ is worthy of being revered, thus He ﷻ should not be disobeyed; of being honoured, thus He ﷻ should be worshipped; of being thanked, thus He ﷻ should not be shown ingratitude; and of being remembered, thus He ﷻ should not be forgotten.

AL-MUQSIT ﷻ (THE JUST ﷻ)

Al-Muqsit is that Being who is fair to His servants, and is Himself a manifestation of justice. He ﷻ is fair and just to the oppressed person. His perfection is that, together with pleasing the oppressed, he also considers the happiness of the oppressor. This is the highest level of fairness and justice, which none besides Allaah ﷻ can implement. This narration is one example of this:

Once, Rasulullaah ﷺ, whilst sitting, began laughing so much that his blessed teeth could be seen. Umar ؓ said, "O Rasulullah! May my parents be sacrificed for you! Why are you laughing?" Rasulullaah ﷺ said, "Two people from my ummah will be seated before Allaah ﷻ. One will say, "O Allaah! Grant me my right from this man!" Allaah ﷻ will say to the second person, "Give your brother his right." He will reply, "O Allaah! I have no good deeds remaining." Allaah ﷻ will then say to the claimant, "What do you want to be done to your brother? He has no good actions to his credit." He will utter, "O Allaah! Place my sins on him." On this, Rasulullaah ﷺ, while tearing, remarked, "This day will be extremely severe, when every person will wish that someone should carry his sins."

Rasulullaah ﷺ then said, "Allaah ﷻ will tell the claimant to raise his gaze. He will do so and remark, "I see cities of silver and buildings of gold, on which there are pearls studded. Is this for any nabi, walee or martyr?" Allaah ﷻ will say, "It is for the person who can pay its price." He will ask, "O Allaah! At what price can I purchase it?" Allaah ﷻ will say, "Forgiving your brother." He will then say, "I have forgiven him." Allaah ﷻ will say, "Hold your brother's hand and take him to Jannah." Then Rasulullaah ﷺ said, "Fear Allaah! Mend your mutual relations, because, on the Day of Judgement, Allaah ﷻ will create harmony between the believers. This is the actual path of justice, which none besides the Sustainer of the universe has power." (Haakim, Makaarimul-Akhlaaq)

AL-JAAMI' ﷻ (THE ASSEMBLER AND GATHERER ﷻ)

Jama' literally means to gather things together. Allaah ﷻ is Al-Jaami' because:

1.) He ﷻ is that Being who gathered within Himself all virtues and embraced all praiseworthy traits and beautiful character.

2.) He ﷻ is that Being who, after separating the souls from the bodies, will gather all of creation on the Day (of Qiyaamah) in which there is no doubt.
The biggest objection of those who deny the life of the hereafter and resurrection is that, after a person passes away, he turns into sand. This sand is then scattered into the air, at times it flows in the water, or it takes the form of trees and crops. Its specks then spread out to the far corners of the earth. For all these scattered specks to gather together and for the soul to be returned therein cannot be understood by a person with shallow understanding, since every person assesses power according to his abilities. He is not able to fathom that power which supersedes him and which is beyond his understanding.

However, if man has to ponder slightly over his existence, then he will realize that his existence is a conglomeration of specks scattered throughout the world. The birth of man through his parents and the food from which the blood and body is formed is itself concentrated specks from different parts of the world. After birth, man is nourished and nurtured by food, which creates his blood and flesh. If a person ponders over this food, he will find that all of it is made from assorted specks from around the world.

If one drinks milk, then this is a portion of some cow, buffalo or goat. The constituents of these animals are created from the fodder which it eats. It is not known from which piece of land this fodder has come, and

which molecules all the moving winds around the world have added to it. Similarly, Al-Jaami' ﷻ has gathered in the body of one human being, by means of His perfect power and a fortified system, from different areas of the world grains, fruits, vegetables as well as other foodstuff and medicine consumed by man, which forms part of his body. Leave aside the rest of the world, if a man of short-sightedness and unmindfulness has to merely research his own body, he will see that his existence is combined from numerous particles, some from the east or west, others from the north or south. Today, under an established system of divine power, scattered particles have been gathered in one body. After one's demise, these particles will once again scatter. What difficulty is there for Allaah ﷻ with His perfect power to gather them once again?

Allaah ﷻ states,

وَاِنَّ رَبَّکَ هُوَ يَحْشُرُهُمْ ۚ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ

Your Sustainer will undoubtedly gather them. Verily He is Most Wise, Most knowledgeable. (Hijr)

Every atom is within His knowledge. When Al-Jaami' ﷻ intends to resurrect all people at once, it will not be difficult at all for Him. With His all-encompassing knowledge and perfect power, He ﷻ will gather the different particles together, whether they are in the sand of the grave, the stomachs of animals, the depths of the ocean, the atmosphere or in any other place.

3.) He ﷻ gathers: a.) Things of similar types like human beings on the surface of the earth and on the Day of Judgement.

b.) Things which are completely different like seas, animals, plants, minerals, air, etc. in the world; bones, meat, blood veins, muscles, etc. in one body.

c.) Things which are opposites like heat and cold, wetness and dryness in one body; and opposite desires in one heart.

AL-GHANIYY ﷻ (THE INDEPENDENT ﷻ)

Ghaniyy in the Arabic language refers to the one who is not in need of others. Similarly Allaah ﷻ is not in need of any-one at all. Al-Ghaniyy ﷻ is completely independent of His creation due to His power and authority. Allaah ﷻ states, “Verily Allaah ﷻ is independent of the entire universe.” All of creation is in need of Him His favours and kindness, as He has stated, “O people, you are all in need of Allaah. And Allaah is Independent, Praiseworthy.” In short, Allaah ﷻ is not in need of anything which He created and will create in future from non-existence, in those matters which He planned and will plan. He ﷻ is not in need of anyone when deciding to give and passing decisions. There is none who can avert His command and He implements His every wish.

Whoever does a righteous action will receive its benefit. Allaah ﷻ is completely independent of the actions of people. If every person becomes pious, there will not be any increase in His kingdom and sovereignty, and if every person becomes disobedient, then there will be no decrease in His kingdom. By sin, man causes harm only to himself. By obedience and acts of worship, man alone benefits. However, despite His quality of independence, He ﷻ is extremely kind to His servants. His independence is not a barrier to showering mercy upon His creation.

When Allaah ﷻ creates man, then his condition is such that he can neither understand nor do anything, he owns nothing, he cannot give anyone anything, he cannot prevent any person from doing anything, and he cannot benefit or harm anyone. In this condition, his dependence on the Being who is perfect in power is completely clear. Every person can clearly perceive this. It is also clear that the reliance and dependence of a child is an intrinsic quality which can never separate from the child. The child always remains in need of its Creator. It is not possible that this quality of reliance and dependence terminates when the child’s

condition transforms, and that he will become perfect and independent; in fact he will always remain in need of His Creator.

Allaah ﷻ favours a person, showers His mercies upon him and grants him some external and internal accomplishments, grants him beautiful clothing, bestows him with the ability to think and see, confers him with knowledge and blesses him with strength. Allaah ﷻ then teaches him the ability to take service from others similar to him; makes camels, mules and other animals subservient to him; and even aquatic animals, birds and the wild animals of the jungle are within his control.

Eventually man digs into the ground and causes rivers to flow, plants trees and gardens, cleaves through the land and places the foundation of huge buildings, thinks of means to take benefit from things, and chooses means of protection from all types of harm. All of this is attained by the ability granted by Allaah ﷻ. However, this feeble-minded person now begins to think that he owns and controls all these things. He now starts claiming partnership in the kingdom of Allaah ﷻ, whereas he is completely cognisant of his previous condition. He forgets his destitution, weakness and need, as if though he never was in that condition.

The following hadith of Nabi ﷺ alludes to this human quality, "One day Nabi ﷺ placed his blessed saliva in the palm of one hand. He then placed his finger on it and remarked, "Allaah ﷻ declares, "O son of Adam! How can you run away from Me when I have created you from something similar to this saliva (i.e. sperm). Now after I have created you perfectly and given you an appropriate form, in two shawls you begin walking (so arrogantly) on the earth as if though tremors will be created on the earth. You also gathered and hoarded your wealth. When your soul reaches your collar-bone, then you will say, "I am giving my wealth in charity," whereas now the time for charity has come to an end." (Musnad Ahmad)

This thought becomes the basis of a person's success or failure. A person who forgets his reality, his dependence, and need of his Master, and then engages in disobedience; will be doomed to wretchedness. Allaah ﷻ states,

كَلَّا اِنَّ الْاِنْسَانَ لَيَطْغٰى اَنْ رَّاٰهُ اسْتَغْنٰى

Undoubtedly man exceeds the bounds since he regards himself to be independent. (Alaq)

Man transgresses when he does not regard himself to be in need whereas, in reality, he is dependent at every moment. The only Being independent and without need is Al-Ghaniyy ﷻ.

The most perfect amongst the creation are those who, at every moment, for every need and necessity, they visualize their dependence on their Sustainer. They also comprehend the fact that they are not independent of the mercy of Allaah ﷻ for even the wink of an eye.

Once Bahlool ﷺ, sitting with his feet dangling over a grave, was playing with some sand. Some-one asked, "Bahlool! What are you doing?"
He answered, "I am sitting in the company of those who will not cause me harm if I am close to them, and will not speak ill of me in my absence."
The person said, "Prices have gone up. Make duaa that prices go down."
He remarked, "By Allaah! I have no concern, even if one grain of wheat is equal to one dinar, since it is Allaah ﷻ's right over us that we worship Him according to His command; and it is our right over Allaah ﷻ that He grant us sustenance according to His promise. When Allaah ﷻ has taken the responsibility of our sustenance, then why should I worry?"

AL-MUGHNI ﷻ (THE CREATOR OF INDEPENDENCE IN OTHERS/ THE BESTOWER OF WEALTH ﷻ)

Al-Mughni ﷻ is that Being who makes wealthy whichever of His servants He desires to the extent He wishes. Some have said, "Al-Mughni ﷻ is that Being who makes His special servants independent from all besides Him, so that they have no need for anyone but Him."

Allaamah Ibn Katheer ﷺ in the commentary of the verse

وَوَجَدَكَ عَائِلًا فَأَغْنٰى

states, " 'O Muhammad, you were poor and you had a family to support. Allaah ﷻ granted you so much that you became independent of the creation.' Allaah ﷻ combined for Nabi ﷺ the position of being a patient poor person and a grateful wealthy person." (Duhaa)

Al-Mughni ﷻ is He who makes others independent. What then must be His level of independence? Who can be more self-sufficient than the one whom Allaah ﷻ makes self-sufficient?

Al-Mughni ﷻ has made some people totally independent of the whole world, just as the stars are completely dependent on the sun, whilst the sun is completely independent. The moon is in need of the sun, even though it is independent of other stars. Some people are only in need of one like the moon, and completely independent of others. Some stars are in need of only a few other stars, and independent of all other things.

Similarly, some people are in need of some, and completely independent of others. Everything is in the hands of Allaah ﷻ. 'He ﷻ grants respect to whomsoever He wishes, and disgrace to whomsoever He wishes.' He makes dependent whomsoever He wishes, and makes independent whomsoever He wishes. In fact, He ﷻ makes some creation such that others are dependent on him.

In the Quraan Majeed, Allaah ﷻ states,

وَاَنَّه هُوَ اَغْنٰی وَاَقْنٰی

The meaning of this verse is that Allaah ﷻ makes people so wealthy and affluent that they become independent of others, and all their needs are seen to. He ﷻ grants only that amount to whomsoever He ﷻ wills, which they can manage and look after properly.

An incident is narrated of a pious man. Once, a king came to visit him with an acquaintance of the pious man. The pious man remained sitting with his feet spread out. Some-one asked, "Why are you keeping your feet spread out (whereas the king has come)?" He answered, "Sir, as long as our hands are kept folded, our feet can be spread out; otherwise, as long as our hands were spread out (before the people of the world), we used to keep our legs folded."

In short, when the Independent Being grants man constant engrossment in His relationship and special qualities, then, whoever attains this treasure, Allaah ﷻ makes his heart wealthy. Rasulullaah ﷺ said,

لَيْسَ الْغِنٰی عَنْ كَثْرَةِ الْعَرْضِ وَلٰـكِنَّ الْغِنٰی غِنَی النَّفْسِ

Wealth is not in having abundance of possessions, however true wealth is the wealth of the heart. (Bukhaari)

Possessing wealth is not a sign of being rich. Actual richness is to be happy with whatever Allaah ﷻ has granted and does not have greed for more money and goods. For most people, despite having wealth, the desire for excess wealth continues increasing, which is not an objective.

Nabi ﷺ, in his duaas, begged for the treasure of not desiring wealth; and he ﷺ has taught us the same. The duaa of Nabi ﷺ is as follows:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُکَ غِنَايَ وَغِنَا مَوْلَايَ

O Allaah! I ask You that I be content, as well as my family members.
(Musnad Ahmad)

Mullaa Ali Qaari ﷺ writes in the commentary of this hadeeth, "Ask from Allaah……i.e. ask only from Allaah…….since the treasures of giving are solely in His hands…….the keys of bestowing and allotting are in His control……every bounty or difficulty, related to this world or the hereafter, which reaches a servant or is repelled from him is only achieved by His mercy without the trace of any benefit or for any underlying agenda…….since He ﷻ is the Most Generous and He is so independent that He is not in need of anyone……..thus a person should merely rely on His mercy……..in major and minor matters he should turn in earnestness to the Divine court……he should not ask anyone besides Him……..since all others besides Him do not have the power to grant or keep back….they are unable to repel any difficulty or grant any benefit…..the reason for this is that all besides Him ﷻ neither have power to benefit or repel harm from even themselves , nor do they possess power to give death, life or resurrect."

Further he writes, "Undoubtedly, the entire ummah i.e. the entire creation, the elite as well as the public, the ambiyaa, awliyaa and the remaining people are unanimous that in any matter of this world or the hereafter, if any one wants to benefit you in any manner, then he cannot do so without Divine will. (Mirqaat)

AL-MAANI'ﷻ (THE PROHIBITOR AND PREVENTER ﷻ)

Al-Maani' ﷻ is that Being who creates special means of safety in one's physical and religious life and prevents the means of destruction and loss from afflicting man. The word Maani' can also be derived from the word *mana*' (prevention) and *hirmaan* (deprivation) for the person who is not deserving of any favour, as is mentioned in the duaa of Nabi ﷺ, "O Allaah, there is no one to hold back that which You grant, and no one to grant that which You hold back." (Tirmidhi) Allaah ﷻ controls giving and holding back. His ﷻ keeping back is not due to stinginess, but is based on wisdom and expedience. His grants are due to His generosity and mercy.

Al-Maani' ﷻ has prevented the heavens from falling onto the earth. He ﷻ has prevented the sun from coming close to the earth. He ﷻ has prevented the sun from colliding into the moon. He ﷻ has stopped the sun and moon from crashing into the other planets. Similarly, He ﷻ has placed barriers in the atmosphere so that one star does not smash into the other.

Al-Maani'' ﷻ has prevented and placed a block on man becoming woman, wheat becoming barley, good becoming evil, a living creature becoming an inanimate body and an inanimate body becoming a living being. Similarly, He ﷻ has placed different barriers amongst His creation. The water of two oceans meet. Then too, the water currents of each one stays separate, since there is a barrier between the two, which will not allow one to overcome the other.

In like manner, if a person ponders over manifestations of Allaah ﷻ's power, then he will come to know that Al-Maaniﷻ's countless barriers exist which cannot be seen.

The obedience of Allaah ﷻ should be given preference in every condition. No fear or hope of anything should prevent us from submitting before Him. If He ﷻ wishes, He ﷻ can make difficult and narrow paths easy, and can cause difficulty on easy paths. If He ﷻ wishes, He can turn an enemy into a friend and a friend into an enemy. When He ﷻ wills, He can make the distant close and the close distant. When He ﷻ wills, He can prevent some-one from utilizing bounties present before one, and if He ﷻ wills, He can place a bounty in the lap of a person without it being his possession. In short, actual success is obedience to Him and seeking His pleasure, even though outward forms are contrary to this. He ﷻ can take out ease from difficult conditions and assist His sincere servants. All the means of protection are in His control. It is nothing difficult for him to give life from the jaws of death and vice versa.

The following is mentioned in a hadeeth,

مَا أَصَابَكَ لَمْ يَكُنْ لِّيُخْطِئَكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِّيُصِيْبَكَ

Whatever has afflicted you could not have ever missed you; and whatever missed you could not have ever afflicted you. (Abu Dawood)

This concise but comprehensive statement of Nabi ﷺ is a cure and consolation for many of our problems and worries. It is a means of ending many mutual fights and conflicts. In fact, it can even end the causes of minor arguments and disagreements. Many people (men and women) burn in this sorrow that their problems and worries are as a result of some-one else's error. Every person should place conviction on this quality of Allaah ﷻ, realizing that it is only Him who causes or prevents; it is only Him who sends down difficult conditions and it is only He who can remove it.

In like manner, some people's nature is such that they remain perpetually in fear regarding the future. They think too much and place themselves in stress and depression. What will happen?... Place full trust on the Being of Allaah ﷻ.

INCIDENT: Once, Rasulullaah ﷺ was returning from a journey. At one place, all stopped to rest. Rasulullaah ﷺ slept alone under a tree. There was no guard or helper close by. A non-believer saw Rasulullaah ﷺ alone. He unsheated his sword and stood at the head of Nabi ﷺ. When his ﷺ eyes opened, he saw that the sword was in the hand of the disbeliever, who said, “Who will protect you from me?” This person thought that Nabi ﷺ will be petrified, seeing a person standing at his headside with a sword, whilst he ﷺ is without any weapon. However, not the slightest bit of worry could be seen on his ﷺ face. Nabi ﷺ calmly answered, “Allaah.”

When this person, seeing that there was no trace of worry or anxiety on Nabi ﷺ, heard this answer, Allaah ﷻ placed such awe in his heart that his hands began shaking, causing the sword to fall from his hand. Nabi ﷺ lifted the sword and said, “Now who will save you from me?” (Bukhaari)

By means of this incident, this man was taught the lesson that, while he had placed his trust in the sword, NabI ﷺ had placed his trust in the Creator of the sword and the Being who created effect in it. This is the teaching Nabi ﷺ imparted to the Sahaabah ؓ. The result of this was that the condition of every Sahaabi was such that they would adopt means, but would place their reliance and trust solely on Allaah ﷻ. They would not allow the greatness of the creation to enter their hearts. This is an open reality and a tried-and-tested prescription; as soon as the greatness of any of the creation is taken out of the heart, no matter how great they may be, they will become subservient to one.

AD-DAAR ﷻ AN-NAAFI' ﷻ (THE CAUSER OF HARM ﷻ, THE CONFERER OF BENEFITS ﷻ)

Ad-Daar and An-Naafi' is the Being who has the power to benefit and harm those who He wishes. That is because those who cannot benefit and harm cannot be feared, nor can hope be placed in them. These names prove that good and evil are from Allaah ﷻ. These words can also mean that He ﷻ changes harmful objects by His wisdom into objects of benefit. He ﷻ grants cure by poison when He wishes, just as He grants death by it when He ﷻ wishes, so that it can be understood that causes can only benefit and harm when Allaah ﷻ's wish is connected to it. Food cannot satiate by itself. Angels, humans and Satans, as well as other creations cannot benefit or harm, do good or remove harm by itself. All of these are mere means in the control of a Superior Being.

From this, we understand that the Owner of benefit and harm, and the Being who creates the effects of benefit and harm is Ad-Daar ﷻ and An-Naafi' ﷻ. This lesson is repeated many times in the Quraan Majeed. Allaah ﷻ states,

قُل لاَّ أَمْلِكُ لِنَفْسِي نَفْعًا وَلاَ ضَرًّا إِلاَّ مَا شَاء اللّهُ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَاْ إِلاَّ نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

Say, "I do not control benefit or harm for myself, except what Allaah wishes. Had I known the unseen, I would have gathered abundance of goodness (i.e. I would have prepared means of protection from before), and no harm would have afflicted me. I am only a warner and a giver of glad tidings for the people who believe. (A'raaf)

Ibn Abbaas ﷺ narrates, "Once, I was seated behind Rasulullaah ﷺ, who said, "O son! Remember Allaah, He ﷻ will remember you. Remember Allaah, you will find Him ﷻ before you. When you ask, then only ask

Allaah. When you seek assistance, then seek assistance only from Allaah. Know that if all the people of the world gather to benefit you in any way, they cannot benefit you in the least, except that which Allaah ﷻ has written in your favour; and if they all gather to harm you in the least bit, they cannot harm you at all except to the extent which Allaah ﷻ has written against you. The pens have been raised and the books have become dry." (Tirmidhi)

Imraan ibn Husein ﷺ narrates that when Rasulullaah ﷺ saw a man wearing a copper bangle, he remarked, "What is this?"
The man answered, "I am wearing it due to *waahinah* (a certain type of sickness)."
Nabi ﷺ said, "This will only increase you in the sickness. Throw it away. If you have to pass away wearing that, you will never be successful." (Musnad Ahmad)

Note: Imaam Ibnul Atheer Jazri ﷺ states, "*Waahinah* is a certain type of sickness where the veins of the shoulder or the whole forearm swell." For relief from this sickness, people used to recite some incantations and blow.
Nabi ﷺ prevented this person from wearing the bangle, since he would think that it is the bangle which would protect him from the sickness, whereas these things have no power in themselves.

Zainab ﷺ, the wife of Abdullah ibn Masood ﷺ says, "When Abdullah ibn Masood used to complete his work out of the home and return, he would spit or clear his throat before entering the house, so that he would not find us in any unfavourable condition if he entered upon us suddenly. One day, he returned and he cleared his throat. At that moment, there was an elderly lady by me who used to recite some mantras or incantations of idols and then blow on me. I hid her under the bed. Hadrat Abdullah came in and sat down by me. He saw a piece of thread around my neck and asked, "What is this thread?"

I answered, “Some-one recited some incantations on it and gave it to me.” He caught hold of it, cut it and said, “There is no need for the family members of Abdullah to dabble in shirk. I heard Rasulullaah ﷺ saying, “Incantations, amulets and charms are acts of shirk (polytheism).”

I asked him, “Why did you say this? My eyes were paining. I used to go to a certain Jewish lady who would blow on me. After blowing on me, my eyes used to feel better.”

Abdullaah ﷺ said, “This is all from Shaytaan. Shaytaan used to poke his fingers in your eyes. It was sufficient for you on this occasion to recite the duaa which Rasulullaah ﷺ used to recite:

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِيْ لَا شِفَاءَ إِلَّا شِفَاءكَ شِفَاءا لَّا يُغَادِرُ سَقَمًا

O Sustainer of people, remove this sickness and cure me. You are the Curer. There is no cure except Your cure. Grant such cure after which no sickness remains. (Ibn Maajah)

AN-NOOR ﷻ (THE LIGHT ﷻ)

Imaam Ghazaali ﷺ has defined noor as follows,

اَلظَّاهِرُ بِنَفْسِه وَالْمُظْهِرُ لِغَيْرِه

Noor is that which is apparent by itself and it exposes other things.

There is no darkness like non-existence. So the Being which is free from even the possibility of non-existence; and actually brings many things from non-existence into existence is worthy of being referred to as Noor. Existence actually is a light which is being manifested on all things from the light of His Being. For this reason, He is the light of the heavens and earth. Just as every lightened thing points to the existence of an illuminating sun, every atom in existence in the heavens and earth point to the existence of its creator.

Those in the heavens and earth are guided by His light i.e. His verses and signs which point to His Being, as well as bright and clear proofs, by which the inhabitants of the heavens and earth are guided to His oneness, affirmation of His quality of sustenance, His being pure of partners and similarities.

Allaah ﷻ is the creator of the light which all the stars and celestial bodies possess. The light of these stars are not intrinsic and inherent, but are granted by Allaah ﷻ." Some have mentioned that, around the Arsh (Divine Throne), there are such illuminations that even if one spark from there has fallen to the earth, the whole earth, with all things found therein, will be burnt to ashes.

Allaah ﷻ states, "Allaah is the light of the heavens and earth. The example of His light is like that of a niche in which there is a lamp. The lamp is within a glass, and the glass appears to be a shining star. The lamp is lit with the oil of the blessed olive tree, which is neither easterly nor westerly. The oil is about to burn, even though it has not been lit. Light upon light. Allaah guides to His light whoever He desires, and Allaah quotes examples for people (to guide them). Allaah has knowledge of all things." (Noor)

AL-HAADI ﷻ (THE GRANTER OF GUIDANCE ﷻ)

This is derived from the word 'hidaayah,' which has two meanings:
a.) showing some-one the road
b.) making some-one reach the destination.
Al-Haadi ﷻ is that Being who guides the creation to His recognition and to recognize His quality of sustaining. He points out the path which leads to Himself, as well as the path of goodness and the path of those through which one gains closeness to Him. He guides His servants to the straight path, as He has mentioned, "And he guides who He wishes to the straight path." (Yunus)

Allaah ﷻ has guided all living creatures towards that which is beneficial for it. He ﷻ has inspired them with the method of seeking sustenance and saving themselves from harm and destruction. Allaah ﷻ states, "He ﷻ is the one who grants everything its form, then He guides it."" (Taahaa)

This means that He ﷻ grants all creation understanding, by which they are able to fulfill their needs and necessities.
1) As soon as a child is born, He ﷻ teaches the child the manner of suckling milk from the breast.
2) He ﷻ teaches the chick the manner of pecking seeds as soon as it emerges from the egg
3) He ﷻ teaches the bee the system of manufacturing a six-sided hexagonal bee-hive which is so perfectly made that no gap remains; which is the most suitable shape for this.
4) Three birds emerge from three eggs, one is placed in water and it starts to swim. One is placed on the earth and it begins to walk, and one is thrown in the air and it begins to fly. This is due to the guidance of Al-Haadi ﷻ.

Hidayah signifies leading someone towards his destination, gently and kindly. While guidance, in the real sense, issues forth from Allah alone, it has several degrees.

a.) The first degree of guidance is general, and encompasses everything that exists in the universe -- minerals, plants, animals etc. It would surprise many to hear of guidance in relation to minerals. But the Quraan Kareem makes it quite clear that all forms of existents in the universe, and even particles of dust, possesses life, sensitivity, and even consciousness and understanding in its own degree and according to its own sphere of existence. Some of these existents possess more of this essence than others, and some less. Hence, those who have very little of it are considered to be inanimate and devoid of consciousness. The *shariah* too has recognized this difference, and such creatures have not been made to bear the obligation of observing the injunctions of Allaah ﷻ. The creatures which show obvious signs of life, but not those of consiousness and reason are considered to be living, but not rational; whereas, creatures showing the signs of consciousness and reason, along with those of life, are called rational beings. Because of these differences in the degrees of consciousness, men and jinn alone, of all the existents in the universe, have been made subservient to the injunctions of the *shariah* and accountable for their actions, for they alone have the necessary consciousness and understanding.

This, then, is the first degree of guidance which is common to minerals, plants, animals, men, jinns and all the forms of creation. The Qur'aan Kareem speaks of this primary and general guidance in these words,

اَعْطٰی کُلَّ شَیْءٍ خَلْقَه ثُمَّ هَدٰی

He gave to everything its distinctive form, and then guided it. (Taaha)

سَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰی الَّذِیْ خَلَقَ فَسَوّٰی وَالَّذِیْ قَدَّرَ فَهَدٰی

Glorify the name of your Lord, the Most High, Who has created all things, proportioned them perfectly, and Who has determined and guided them. (A'laa)

In other words, Allah has given every creature a particular nature and function, and guided it in a way which should correspond to its station in the scheme of things. Due to this general guidance, everything in the universe is performing its allotted function with such marvellous efficiency. Moulaanaa Roomi ﷺ has explained this subject matter.
"The meaning of the voice emitting from the mouth cannot be perceived by the nose or eyes, whereas they are closest to the mouth. Allaah ﷻ has granted this duty and ability to the ears. It hears the sounds of a person and unravels its message. Similarly, the nose smells but cannot see; the eyes see but cannot smell."

b.) The second degree of guidance is not general, but specific; unlike the first. It is limited to those creatures who are considered to be rational, that is, men and jinns. This kind of guidance comes to every man through messengers and revealed books. Some accept this guidance, and become believers (Muslims): some reject it and become disbelievers (kaafir and mushrik).

c.) The third degree of guidance is still more specific, being special to true believers and the pious. Like the first degree, the third kind of guidance too descends directly to the individual from Allaah ﷻ, and it is called *tawfeeq*; Allaah's ﷻ grace provides a man with internal and external means and circumstances which should make it easy, and even pleasant for him to accept and act upon the guidance of the Quraan, and difficult to ignore or oppose it. The scope of the third degree of guidance is limitless, and its levels indefinite. Here is the sphere in which man, not only can, but is required to, make a progress in the veritable sense of the term. The agency of this progress is the performance of virtuous deeds. Many verses of the Quraan Kareem itself promises us of such an increase, for example:

وَمَنْ يُؤْمِنْ بِاللّٰهِ يَهْدِ قَلْبَه

And whoever believes in Allah, He guides his heart. (Taghaabun)

This refers to a person who realizes that whatever afflicts him is does so by the command and will of Allaah ﷻ.

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Those who strive for Us, We will surely guide them to Our paths. (Ankaboot)

This refers to those people who bear hardships for the sake of deen. Allaah ﷻ will definitely show them the paths of His closeness and rewards.It is in this field of progress that we see even the greatest messengers and men of Allah striving, and it is an increase in divine guidance and help that they keep seeking to their last breath.

Keeping in mind the three distinct degrees of guidance, one can easily see that guidance is a thing which everyone does possess in some way, and yet no one, not even the greatest, can do without wishing to attain more of its advanced and higher stages. Hence, of all the duaas man can direct to Allaah, the most important is the duaa for guidance, which has been taught to us in the very first Surah of the Quraan Kareem; and this duaa is as necessary for the greatest of messengers and men of Allaah ﷻ as it is for an ordinary Muslim. That is why the Surah Al-Fath (Victory), while enumerating the material and spiritual benefits of the conquest of Makkah, says ,

وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا

and to guide you on the straight path. (Fath)

When these verses were revealed, Nabi ﷺ had already received guidance and was a source of guidance for others. The good tidings of receiving guidance can, in this situation, have only one meaning: that he attained some very high station of guidance at the time.

AL-BADI' ﷻ (THE ORIGINATOR ﷻ)

Al-Badi' ﷻ is the originator of the creation, having created it without any model or example. Allaah ﷻ has granted every single thing its first existence, before which it was not in existence. Allaah ﷻ states,

بَدِيْعُ السَّمٰوَاتِ وَالْأَرْضِ

The Originator of the heavens and earth. (Baqarah)

Al-Badi' ﷻ is that Being who does not need any instruments, wealth, place, time, previous model or teacher. He is the actual originator, and not a mere builder. He ﷻ, in the actual sense of the word, is the Creator. He ﷻ has brought things into existence without the help and assistance of any person. The heavens and earth are all His creation.

Another meaning of Al-Badi' is He ﷻ who makes apparent His amazing masterpieces and unique acts of wisdom (to His creation so that they could see the signs of His power and recognize His grandeur.)

Just look within oneself. The human being is referred to as *aalam-asghar* (a minor universe). He is a spectacular masterpiece of Al-Badi' ﷻ. Animals normally move about on four legs. It is clear that the weight of the body remains balanced on these four pillars. However, man, moulded in the best of forms, amazingly walks on only two feet. For such a heavy body to stand erect on only two feet is only the accomplishment of Al-Badi' ﷻ. Man not only stands on his two feet, but moves around and even runs. For one to walk and run, and for the bodyweight to be equally balanced is astounding. Man can even stand on one leg, not for an hour or two, but for days on end. In fact, he can live his whole life on one leg as some yogis have done. Cranes and other aquatic animals also remain standing on one foot. Al-Badi'' ﷻ has so beautifully poised two-legged animals and birds, just as He ﷻ has placed a perfect balance in the heavens, earth and celestial bodies.

People who manufacture great and huge objects are in fact not its creator or maker. They merely join different components and parts together to form a new object, or discover something. They themselves do not create anything. They utilize the different creations of Al-Badi' ﷻ, give shape to it and form a new object, or they bring forth its latent qualities. The people who invented wireless radio and laser beams did not create it, but merely discovered it. These forces were existent from before, but were unknown to man. Combining different components and formation led to a new object being created. Thus the inventor is not in reality the inventor. The actual inventor and creator is Al-Badi' ﷻ. However, metaphorically, we refer to these people as the inventors.
In this ephemeral world, countless creation is blessed with life and form part of the eco-system. Some of the creations are massive in size, whilst others are extremely minute. It is difficult to even perceive any signs of life in them. All of these are the doings of a most powerful Maker, the secrets of which cannot be understood by human intellect.

One other meaning of Al-Badi' is that Being who is unique –there is nothing equal or even similar to Him. In the Arabic language, when something is unique, the following is stated,

هذا شئ بديع

This is a unique thing.

When this word can be used for something which has been created, then to a greater extent, this name will apply to Allaah ﷻ, whose similarity and comparison was not and will never be found.

AL-BAAQI ﷻ (THE ETERNAL ﷻ)

Al-Baaqi ﷻ is that Being whose existence has neither any beginning nor any termination. He ﷻ is that Being who is the first, without any beginning; and He is last without any ending.

Al-Baaqi ﷻ is that Being who is not affected by the causes of decline. He is that Being whose existence has no limit and no bounds. His quality of permanence and immortality is not like that of Jannah or Jahannam, since Allaah ﷻ is forever and will remain forever; whereas Jannah and Jahannam will remain forever, but have not been forever. Allaah ﷻ is ازلی and ابدي. ازل means that which was from ever and ابد means that which will remain forever. Jannah and Jahannam have been created. They were not always in existence. Allaah ﷻ created them. This is the difference between the two. (Also remember that Al-Baaqi ﷻ has granted the quality of eternity to Jannah and Jahannam).

Allaah ﷻ states:

كُلُّ مَنْ عَلَيْهَا فَانٍ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُوالْجَلَالِ وَالْاِكْرَامِ

Whatever is on the earth will perish. Only the Being of your Sustainer, who is full of Grandeur and Honour will remain.

The word فانی (temporary) can have one of two meanings: One meaning is that at the present moment, all things are in actual fact temporary in nature. They do not have the ability to remain forever. Another more famous meaning is that, on the Day of Judgment, all will cease to exist. Whatever is on earth and in the heavens, including humans and jinn will all cease to exist. The only Being who will always remain in existence is Allaah ﷻ.

Allaah ﷻ states:

كُلُّ شَيْئٍ هَالِكٌ اِلَّا وَجْهَه

Everything will be annihilated, save His Being. (Qasas)

Rasulullaah ﷺ said, “The most truthful sentence which a poet has stated is that of Labid. The poet says,

أَلاَ كُلُّ شَيْءٍ مَّاخَلَا اللّٰهَ بَاطِلُ

Behold! Everything besides Allaah ﷻ will terminate. (Bukhaari)

Saalih Ajali ﷺ states: “Once Ali ﷺ praised Allaah ﷻ, sent salutations on Nabi ﷺ and said, ‘O servants of Allaah! Let not the worldly life deceive you, since it is a house of calamities, it will one day come to an end; its special quality is treachery; whatever is within it, is temporary and short-lived. The world continuously changes its place – at times it is by one person, and then moving on to the next. The one delving into it cannot be saved from its evil. To be engaged in the enjoyments of the world is an action worthy of reproach. Its enjoyments do not remain forever. Its abundance is a target in this world. The world showers its arrows on this; and eventually destroys it by death. O servants of Allaah! Your path in the world is not any different from those who passed before you, those who possessed longer lives than you, and who possessed much more strength than you. They populated much more cities than you, the signs of their existence remained for a very long period; their voices remained for a long time. Now their voices are completely silent and have been smothered. Their bodies have decayed and their cities are lying vacant. All signs of their existence have been obliterated. Now in place of beautiful palatial mansions, bedecked thrones and laid out pillows, they lie beneath rocks and stone, placed over their graves. The place in front of their graves is desolate and unpopulated. Their graves have been plastered with mortar made of sand. The graveyard is close to the populated cities, but those residing therein are travellers who have gone far away. Despite the graves lying between populated areas, those inhabitants perceive fear and loneliness. All are concerned about themselves, having no affinity with the other dead ones, even though they are neighbours of each other. Despite being next to each other, there is no connection as is found in neighbours. How could they have

any connection, when they have been pulverized and stones as well as moist soil have eaten them up? First they were alive, now they are dead. After passing a life of luxury and enjoyment, they have now disintegrated. When they passed away, their friends were deeply grieved. They placed them in the soil. The deceased then proceeded on such journey which has no return. O how sorrowful! It is impossible for him to return. It is only a word which he will utter. In front of him is a barrier (Barzakh – life of the grave) until the day people are resurrected. One day, you also will be alone in the graveyard like them. You will disintegrate. You will be handed to this place to lie therein. This secure place will gather you within itself. What will be your condition at this time when all your works will terminate; and the dead will be given life again and then made to stand? Whatever is concealed within the hearts, will be laid bare. You will be made to stand before the Sovereign who is full of grandeur and power, to make apparent all that which is within you. Due to fear of past sins, the heart will begin to flutter. All barriers and veils above you will be removed. All your faults and secrets will be exposed. Every person will be recompensed for that which he had done. Evil doers will be given an evil recompense; and the good-doers will be granted a good recompense. The book of deeds will be placed in front. You will be saying, "O our misfortune! What is with this book that it has not left out any minor nor major sin? Whatever they had done in the world, will be found written there. Their Sustainer will not oppress anyone. May Allaahﷻ make us amongst those who practice on His book and follow in the footsteps of His friends; so that He may through His grace, grant us place in the everlasting abode in Jannah. Definitely, He alone is worthy of Praise, Magnificent." (Kanzul-Ummaal)

AL-WAARITH ﷻ (THE UTIMATE INHERITOR ﷻ)

Al-Waarith ﷻ is that Being who will remain in existence after the annihilation of all of creation. He ﷻ is that Being who grants (conveys the wealth and possessions of people after their demise to their heirs). Allaah ﷻ will always remain in existence; and He will remain the actual owner of all things. Heﷻ will grant it to whomsoever He wishes and allow whomsoever He likes to utilize it."

Allaah ﷻ has stated:

اِنَّا نَحْنُ نَرِثُ الْاَرْضَ وَمَنْ عَلَيْهَا وَاِلَيْنَا يُرْجَعُوْنَ

We will remain the inheritor of the earth and whoever is upon it; and towards Us they will be returned. (Maryam)

Waarith literally refers to that person to whom goods are transferred after the demise of someone else. Allaah ﷻ is referred to Al-Waarith, because it is the law of every country that the wealth and property of any person who does not have any inheritors will be automatically transferred to the state. When all the people of a certain nation or tribe are destroyed, then their estate is transferred to the Divine Kingdom. When all the temporary owners of the world have left their kingdoms and are now sleeping under the surface of the earth, then it is obvious that Allaah ﷻ will inherit everything. Those who are owners and kings at present are in actual fact slaves who through the kindness of the Real Master are benefitting for a short while in the gardens of His kindness and favours.

Rasulullaah ﷺ said, "The servant says, 'my wealth, my wealth' whereas his wealth in reality is only three things 1) that food which is eaten and finished 2) clothing which he has worn and made old 3) that which he has spent in the path of Allaahﷻ and sent forward. Besides these three things, he will pass away and leave (all his remaining possessions) behind for the people." (Muslim)

All the treasures of the world which are moving from person to person will eventually return to the control and choice of Al-Waarith ﷻ when the world comes to an end. He is the actual Owner of all wealth and possessions. In this world, Allaah ﷻ has temporarily distributed all of this to His servants, according to his discretion.
In Surah Hijr, Allaahﷻ states:

وَاِنَّا لَنَحْنُ نُحْی وَنُمِیْتُ وَنَحْنُ الْوٰرِثُوْنَ

Verily We grant life, We grant death and We will remain inheritors.

This means that after all are annihilated, only He will remain. It is not that He will be annihilated when all else are annihilated. All else will come to an end; and only His Blessed Being will remain forever.

Imam Ghazaali ﷺ writes that Al-Waarith ﷻ is that Being who will remain in existence after the destruction of His creation; He ﷻ is the living who will never die; He is the everlasting who will never terminate. Towards Him, all will have to return. When all of creation has passed away and their rule has terminated, Allaah ﷻ is the Being who alone will remain the true owner of all possessions. He ﷻ will proclaim

لِمَنِ الْمُلْکُ الْیَوْمَ

For whom is sovereignty today?

Then He ﷻ Himself will answer

لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

Only for Allaah, the One, the Invincible. (Mu'min)

Many people are under the misconception that they are kings and owners. The reality will be exposed on this day. This call will manifest the reality which will be exposed to them on this day. As for people of intellect, they have always witnessed the reality of this call. They have heard it without any voice or letter. They possess conviction in their hearts that the true Sovereign is only Allaah, The Unique, the Invincible – everyday, in every aspect and at every moment. Allaah ﷻ is forever and will remain forever. (Maqsadul-Asnaa)

AL-RASHEED ﷻ (THE GUIDER OF ALL ﷻ)

Ar-Rasheed ﷻ is that Being who guides the creation to that which will benefit them.

اَلرَّشِيْدُ الَّذِيْ أَسْعَدَ مَنْ شَاء بِإِرْشَادِه وَأَشْقٰى مَنْ شَاء بِإِبْعَادِه وَقِيْلَ: الرَّشِيْدُ الَّذِيْ لاَ يُوْجَدُ سَهْوٌ فِي تَدْبِيْرِه وَلَا لَهْوٌ فِيْ تَقْدِيْرِه

Ar-Rasheed ﷻ is that Being who grants success to whomsoever He wishes by guiding him; and grants misfortune to whomsoever He wishes by distancing him. Ar-Rasheed ﷻ is free from error in His planning; and there is no futility in His decisions.

After creating man, Allaah ﷻ created all the necessary means for his guidance. In creating them, all the different angles were kept in mind with great wisdom, which is necessary for attaining the recognition of Allaah ﷻ. This is not found in other living creatures. Definitely all of creation possesses a special perception. However, the perception and understanding granted to man is of the highest level. Similarly, the rank of guidance which man has been granted is of the highest level.

Ar-Rasheed ﷻ has granted all of creation enough understanding to complete its work and objective; and then it is engaged in that action. Man bears witness that no single thing has the courage to turn away from its established responsibility. Allaah ﷻ has especially granted man honour and respect. He ﷻ has granted man a choice of two roads; one of guidance and the other of misguidance. Allaah ﷻ has placed a test to see which road man will follow. If a person follows the path of guidance, he will attain the pleasure and happiness of Allaah ﷻ. If a person chooses a path of misguidance, he will become the recipient of Allaah ﷻ's anger and chastisement. Allaah ﷻ states:

يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ

O people! Continue making an effort to reach your Rabb, then you will meet Him. (Inshiqaaq)

كدح means to utilize one's complete energies for some work. الى ربك – the limit of every person's effort is to Allaah ﷻ. In this verse, man's gaze is turned to the fact that in this world, one has to face difficulties, whether one does evil or good, since the world is not a place of rest and comfort. If one has made his objective goodness, then soon he will attain its wonderful fruits.

In this verse Allaah ﷻ has addressed humankind to ponder. He ﷻ has shown man such a path that if man possesses some level of understanding and intellect , he will turn the direction of his efforts to the correct path, which will grant him guarantee of protection and safety in this world and the hereafter. Firstly, Allaah ﷻ states the man, whether pious or evil; believer or non-believer; is by nature habituated to do some work. Man makes some object his objective; and the endeavours to attain it. Just as one noble pious person chooses permissible and natural ways to attain his sustenance and necessities of life; and he makes a full effort to do so; an evil doer cannot attain and fulfil his objectives without effort. See how much of bodily and mental exertion thieves and evil doers undergo to attain their aims and objectives.

The second thing shown is that if an intelligent person ponders, he will realize that his every moment is actually one stage of a journey which he is traversing without perceiving it. The end of this journey is presenting oneself before Allaah ﷻ i.e. at the time of death. The word الى ربك explains this. This final point is such a reality which no one can deny. It is an open reality that every effort of man will conclusively end at his demise.

The third thing shown is that after death at the time of presenting oneself before Allaah ﷻ, it is logically necessary for reckoning to be taken of man's every action, effort and movement, so that the result of the good and evil can be realized. In this world, there is no distinction. A pious person makes an effort to attain his sustenance and necessities for a full month, whilst a thief attains the same in the space of a single night.

If no time for reckoning and re-compensation is stipulated then good and evil will be equal, which is contrary to logic and fairness. Finally, Allaah ﷻ states فملقيه. One meaning is that every person is going to meet Allaah ﷻ in the hereafter for reckoning and standing before Him. If man ponders over all of this that the good and evil both receive necessities of life, in fact the unnecessary desires of the nafs; similarly both pass through life but the result of both is the difference between heavens and earth. The result of one is everlasting comfort and ease whilst the result of the other is everlasting hardship and calamity. Why does man then not ponder over his final result and turn the direction of his efforts to that by which his necessities of this world will be fulfilled and he will attain the continuing bounties of the hereafter?

Man only receives divine guidance (*taufeeq*) to do good from the side of Allaah ﷻ. Even having sorrow of being unable to do a good action is a great treasure which is a sign of guidance from Ar-Rasheed ﷻ.

AS-SABOOR ﷻ (THE MOST TOLERANT ﷻ)

As-Saboor ﷻ is that Being whom abundant sin does not lead Him to mete out abundant punishment. He does not hasten to punish His sinful servants. He continues giving respite until an appointed time. Some have stated, "As-Saboor ﷻ is such a Being that if you confront Him with oppression, He will face you with bounties and gifts; and if you turn away from Him by disobedience, He will turn to you with forgiveness."

To abandon the door of such a noble being is a great misfortune. Our sins do not cause an atom's weight of harm to As-Saboor. However, in view of His awe and majesty, our sins should have caused us immediate destruction. May our lives be sacrificed for the tolerance of As-Saboor that our disobedience, in fact our sins, which have exceeded the bounds, do not cause Him to become enraged. He ﷻ possesses so much of love for His servants that He continues granting respite. His mercy on the slightest pretext, continues turning towards us. If we are unappreciative, then only we are to blame.

In this world, there is hardship and sorrow on one side, and ease and happiness on the other side. There is happy occasions and occasions of grief. Some things are sweet, while others are bitter. There is cold as well as heat. There are agreeable as well as disagreeable conditions. All of these come from As-Saboor ﷻ according to His decision and judgment. Therefore, the condition of those who believe in Allaah ﷻ should be such that when any difficulty or hardship appears, then he should not become prey to dejectedness and hopelessness. He should confront these conditions with Imaani patience and steadfastness, and he should revitalize this conviction in his heart: all of this is from As-Saboor ﷻ who is most wise and our kind master. He alone can extricate us from this difficulty.

Similarly, when the conditions are favourable, and one possesses the goods of happiness and joy, then one should never regard it as being the result of his perfection or strength. At this juncture, refresh the conviction in your heart that all of this is merely the grace and kindness of Allaahﷻ. When He so desires, He can snatch away every bounty which He has granted. Therefore, be grateful for every bounty.

Umamah ﷺ narrates that Rasulullah ﷺ said: Allaah ﷻ states,

ابْنَ آدَمَ إِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الْأُولَى، لَمْ أَرْضَ لَكَ ثَوَابًا دُونَ الْجَنَّةِ

O son of Adam, if you are patient and intend My pleasure and reward, then I will not be pleased to grant you a reward any less than Jannah. (Ibn Maajah)

CONCLUSION

Every person should endeavour to gain the recognition of Allaah ﷻ and continuously build on it. A few methods of achieving this are:

1.) Sitting in the company of the Ahlullaah (friends of Allaah ﷻ)

2.) Tilaawat of Quraan as well as reading reliable translations

3.) Dhikr of Allaah ﷻ

4.) Speaking, hearing, reading and thinking about Allaah ﷻ

5.) Making duaa for this great bounty

May Allaah ﷻ forgive us for this endeavour, and make it a means of our guidance and the whole of mankind till the Day of Judgement! A humble request to remember the author, his teachers, spiritual guide and family members in one's duaas.

جِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ

سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

وَلَوْ أَنَّمَا فِي الأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ

كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

لاَ أُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلى نَفْسِكَ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ

الْحَمْدُلِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

مَا شَاء اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

جَزَى اللهُ عَنَّا مُحَمَّدًا ﷺ مَّا هُوَ اَهْلُهُ

سُبْحَانَ اللهِ وَبِحَمْدِهِ،سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ

وَأَتُوبُ إِلَيْكَ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ